

NEW LITERAL VERSION

OF THE

P S A L M S.

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V O L . II.

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WWW LITERAL VERSION

OF THE

P S A L M S

W O R D

*A Gal 11 M d*  
NEW LITERAL VERSION

OF THE  
BOOK OF PSALMS:

WITH A  
PREFACE AND NOTES.

By the Rev. STEPHEN STREET, M. A.

OF QUEEN'S COLLEGE, OXFORD,

RECTOR OF TREYFORD IN SUSSEX.

V O L. II.

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τας ἐπιδοσεις ὁρμῶν γιγνομενῶν, καὶ τῶν τεχνῶν καὶ τῶν  
ἄλλων ἀπαυλῶν, ὃ δια τῆς ἡμιμετοίας τοῖς καθίστασι, ἀλλὰ δια τῆς ἱπα-  
νορθωσίας, καὶ τολμῶναις αἰεὶ τι κενὸν τῶν μὴ καλῶς ἔχοντων.

ΙΣΟΚΡΑΤΗΣ : ΕΥΑΓΟΡΟΥ ΕΓΚΩΜΙΩΝ.

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L O N D O N :

PRINTED BY J. DAVIS,

FOR B. WHITE AND SON, FLEET-STREET.

M.DCC.XC.

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BOOK OF PSALMS:

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PREFACE AND NOTES

BY THE REV. STEPHEN STREET, M.A.

OF QUEEN'S COLLEGE, OXFORD.

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## NOTES AND OBSERVATIONS.

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### PSALM I.

**V**ERSE 1. *O the happiness.*] The rendering of the Septuagint is *μακαριος αὐτῶν*, as though *אשרי* were an adjective agreeing with *דאיש*. This construing has been followed by our English translators; but *אשרי* is a word of the plural form, and the word *דאיש* is singular. The sentence is an exclamation of admiration, and *אשרי* is a substantive of the vocative case, in the plural number. By referring to Buxtorf's Concordance, it may be seen, that the construing the word *אשרי* as a vocative case plural, will suit with the construction of every passage in which it occurs. But, as we have no word in English, that is generally used, and that corresponds with the Latin word *beatitudines*, the expression *happiness* has been adopted, as expressing the idea as nearly as possible, though it be singular.

Verse 2. *He continually meditateth.*] The verb ידנה is in the future form. It may be proper to say something here of the use of the future in Hebrew; as, from the peculiar idiom of the language, it frequently differs very greatly in its signification from what an European, judging from his own language, would expect.

The future, when the conjunctive particle ו is prefixed, often signifies future in respect to the time *of* (not to the time *in*) which the historian is writing or person speaking: as, Genesis i. 3, ברא אלהים את השמים ואת הארץ—ויאמר אלהים. The future is sometimes used in this manner, even when the ו is not immediately prefixed to the verb, but another word intervenes; as, II. Samuel xii. 31, וכן יעשה לכל בני עמך. Sometimes it is used to express a time present with regard to the time spoken of; as, Isaiah vi. יכסה בשמים פניו. Sometimes it is applied to signify, not that any thing shall happen in future, or has happened in time past, but that it constantly, usually, and accustomedly does happen, has happened, and will continue to happen; as, Psalm i. 4, כמץ אשר תדפנו רוח. Sometimes it expresses a constant persisting in a certain way of acting; as, Job i. 5, ככה יעשה איוב כל דיומיו.

To the above observations it may be added, that the Hebrew future must often be translated by the optative, potential, and subjunctive moods, in the more-modern European languages.

The

The reason of this is obvious. The forms of inflection in Hebrew are very few; a wider latitude of signification must, therefore, be allowed to each of them. Every tyro is aware, that the preterite form in Hebrew is used in speaking of time *present*, as well as time *past*. But few critics have attended so closely, as they might with advantage, to the very various and peculiar uses of the Hebrew future. See Lowth de Sacra Poësi Hebræorum, Prælect. xv. pag. 141.

Verse 3. *Planted near streams of water.*] Πασχοι τοις διεξοδου των υδατων. Septuagint.—Perhaps *trenches of water* would be a more adequate expression of what is here meant; but it would not be so close a translation. See an explanation of this passage in the Notes to the New Translation of Isaiah, by the bishop of London: page 18.

*All its produce.*] The verb עשה is used in this sense, Genesis i. 11, 12; and לעשות ענה occurs, Ezekiel xvii. 8; and the verb צלה is applied to a thing planted, Ezekiel xvii. 9, 10. This construing, by continuing the simile one line further, seems to give a more connected sense to the passage.

Verse 5. *Shall not be able to stand.*] Propterea non justificabuntur impii in die magno, neque peccatores in societate justorum. Targum.—ספ seems to be a forensic term in this passage.

# PSALM II.

## II.

Both the first verses of this psalm seem to me to be an interrogation. They are quoted Acts iv. 25. *To what purpose,]* למה, ad quid? frustra. Noldius.

Verse 3. *We shall pluck off.]* The tenses in the Hebrew are futures; but all the versions render them optatively or imperatively. But, since the psalm is a prophecy, as the writer of the Acts of the Apostles plainly understood it to be, the future rendering must be the best. The next verse is translated as speaking of future time by all the versions.

Verse 4. *Jehovah.]* The Jews, in latter ages, had a superstitious dread of pronouncing the word יהוה, and frequently inserted אדני and אלהים instead of it, in their manuscripts of the scriptures. But the more ancient MSS. have יהוה frequently, where the more modern have אדני and אלהים. Sixty MSS. of Dr. Kennicott's collation, and twenty-five of De Rossi's, have יהוה here.

Verse 5. *Will subdue their mighty ones.]* ידבר עמים חתתי signifies to subdue; Psalm xviii. 48, ידבר עמים חתתי. The word אלימ seems to me to be formed of אלים and

and the suffix **נ**, in the same manner that **שפתי**, Psalm cxi. 10, is formed from the word **שפת** and **נ**. The line, thus construed, is perfectly parallel to the next.

Verse 6. *I am anointed.*] **נִמְשַׁחְתִּי** may be construed passively as well as actively: see Proverbs viii. 23.

*King.*] One manuscript, written A. D. 1296, had originally **מֶלֶךְ**, not **מַלְכִּי**; and this reading, as well as the construing **נִמְשַׁחְתִּי** passively, is supported by the Septuagint and the Vulgate. *Εγὼ δὲ κατεσάφη βασιλεὺς ὑπ' αὐτοῦ.* Septuagint.

*His holy mountain.*] *Ἐπὶ Σιών ὄρος τὸ ἁγίον αὐτοῦ.* Septuagint. The author of that version read, therefore, **קָדְשׁ**, not **קֹדֶשׁ**, as did also the author of the Arabic version.

Verse 7. *I will repeat the decrees of Jehovah.*] Archbishop Secker conjectured, from the Septuagint, that the author of that version had **סֵפֶר חֻקֵּי דָאֵל** in his copy. See Mr. Merrick's note on this place. But then he observes, that **אֵל** is used instead of **אֱלֹהִים** with **סֵפֶר**, Psalm lxix. 27. So that it does not seem necessary to adopt that reading.

Verse 8. *I will give thee.*] The Septuagint, Syriac, and Arabic versions supply the pronoun. Probably the right reading would be **אֶתְּנֶנְךָ**.

Verse 11. *Worship him.*] The verb **جَلَّ** in the Arabic language, signifies *magnum et illustrem habuit*,  
B 3

buit, reveritus fuit, magnificavit. See Golii Lexicon. The Arabic translator renders וַיִּלֹּץ by وَسَبَّحُوْهُ laudate eum.

The authors of the Septuagint, Vulgate, Arabic, and Syriac versions seem to have read וַיִּלֹּץ.

Verse 12. *Kiss the Son.*] Osculamini filium, Syriac; δραξασθε παιδεias, Septuagint; with which last all the other versions and the Targum agree.

The term *kiss* is explained by Castell, *acknowledge a subjection to*, or *adore*; kissing being the ceremony used to express this in the East.

It seems at first sight rather difficult to conceive what the authors of the Septuagint could have had in their copy in this place.

The word by which the Arabic translator has expressed, both here and in many other places, the idea which in the Septuagint is expressed by παιδεias, signifies not only *instruction, discipline*, but *good morals, virtue*; أَدَابٌ *boni et gratiosi mores*, from أَدَبٌ *humanitate seu morum elegantia et doctrina præditus fuit*: the root signifies, in one of its conjugations, *justitia implevit regionem*. See Golii Lexicon. Hence it seems to me, that παιδεias is in this place the rendering of a word that signified *good morals*, or *virtue in general*.

The word in the text at present here כָּרַע, is used  
in

in Hebrew in the sense of *parity*, Psalm xviii. 21, and II. Sam. xxii. 21. But the Arabic language has preserved some other senses of this root.

*Benè fecit, pium ac morigerum se gessit erga parentes, etiam erga Deum* (construitur cum accusativo personæ), *et benefecit pater ac mater liberis.* The substantive derived from it is <sup>س</sup>جبر, *pietas in liberos, et horum in parentes. Amoris et obedientiae officium, et quoque in genere benè meritum et bonum opus. Justitia, innocentia.* Golii Lexicon.

Perhaps the authors of the Septuagint version understood בָּרַךְ in this sense, and took it as a general expression for *virtue* or *good morals*. The Arabic translator seems to have understood both *παιδείας* and בָּרַךְ in that sense.

נִשְׁקוּ is so much like נִשְׁקוּ, et appetite, and seek ye, in the appearance of it, that it is not much to be wondered if the one were mistaken for the other.

*And your generation.*] Et pereatis a viâ ejus, Syriac; from which it should seem probable, that the author of that version read וְתִאֲכְלוּ מִדְּרָכּוֹ. Of the reading at present in the text, I must own, I cannot make any grammatical construction.

Perhaps the true reading might have been וְתִאֲכְלוּ וְדִרְכּוֹ. But this is a mere conjecture, which has no other foundation than a transposition of two

letters of the reading, which the author of the Syriac version seems to have had in his copy. II has

*With quickness.*] One manuscript has כִּמְעַד, and another has כִּמְעַד. The Septuagint has ἐν ταχύει, which is followed by the Arabic translator.

### III.

Verse 2. *How numerous.*] Quam multi sunt infestores mei. Targum.

Verse 3. *Of me.*] נַפְשִׁי, literally *my soul*. But נַפְשִׁי “præter propriam notionem, per synecdochē ipsam personam significat.” Leigh’s *Critica Sacra*.—“נַפְשִׁי, *my person, me.*” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages in the Old Testament*.

סֶלָה *Selah*.] “A bold symphony.” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages in the Old Testament*. \* Meibomius ait “multas in Vet. Testamento extare vocum abbreviaturas, quales in Rabbiorum scriptis occurrunt: libet ex illo specimen exhibere: de voce ‘Selah, quæ sæpè in Psalmis occurrit, et quæ omnibus interpretibus crucem fixit, hæc habet: “Sciendum est כִּי סֶלָה non esse vocem significati-  
“vam,

"vam, ut multi arbitrati sunt, sed ut Hebræi vo-  
 "cant ראשי תיבות, vocum capita seu initia, hoc  
 "est, notas quas vulgò abbreviaturas vocant,  
 "ideoque cum virgulis duabus super appositis  
 "scribendum סלה. Singulæ enim literæ vocem  
 "significant, ut sit מִכּ לַמַּעֲלָה הַשֵּׁר *redi sursum*  
 "cantor. Canendo non perge deorsum, sed con-  
 "verte cantum ab imo sursum, bis ultimum ca-  
 "nendo ad signum usque continua. Cantûs igitur  
 "repetitio his notis præcipitur, non vulgaris, ab  
 "initio incipiendo et capite psalmi, sed ab imo  
 "quo cantando perveneras. Qui peculiaris repe-  
 "titionis modus Hebræis peculiarem carminis  
 "compositionem requirebat."

'Ingeniosa admodum sunt hæc, si non vera,'  
 Simonis Ockleii Introductio ad Linguas Orientales,  
 pag. 72, et sequent.

This conjecture of Meibomius, and his opinion  
 "that there are many abbreviations of words in the  
 "Old Testament," may be thought perhaps some-  
 what the more probable, as two MSS. in the Bod-  
 leian library have the words כִּי לַעֲלֹם חֲסֹד thus  
 abbreviated in Psalm cxxxvi. 2; כָּלָה in one ma-  
 nuscript, and כִּי לַח in the other: as may be seen  
 in Dr. Kennicott's General Dissertation, page 74.

Verse 5.] This Psalm begins with an invocation  
 of Jehovah, addressed to him in the second person.  
 In this verse and the next, Jehovah is spoken of in  
 the

the third person. In the eighth, he is again addressed in the second; and in the two remaining lines the person is twice more changed. I cannot account for such frequent and abrupt changes otherwise than by supposing different parts of the Psalm to have been sung by different people. Two different singers chaunting responsively, may easily be conceived to speak one *to*, and the other *of*, the same being.

That singing responsively was practised by the Israelites, we have the express testimony of Scripture, in more places than one (see Exodus xv. 21, and I. Samuel xviii. 7); and that it was usual not only on occasions of triumph and public joy, but in the most solemn offices of religion, is not at all improbable. It appears to have been used on some occasions "from the times of Moses, whose ode at the Red Sea was thus performed, to that of Ezra, under whom the priests and Levites sung alternately:

"O praise Jehovah, for he is gracious;

"For his mercy endureth for ever."

Dr. Lowth, from whose Isaiah part of the above is taken, observes, in page 56 of his notes, that the hymn, thus performed by the cherubim and seraphim, Isaiah vi. 3, is elegantly called by Gregory Nazianzen Συμφωνον ἀντιφωνον ἀγγέλων ζαριων. See

also

also Lowth de Sacra Poësi Hebræorum, Prælect. xix. at the beginning.

It will easily be conceived, that there might have been a great variety in the manner of performing these responsive songs: that some might have been sung by two performers only, chaunting alternately; and others might have been performed by two distinct choirs, which sometimes united, and then again divided and sung alternately.

See Mr. Harris's Philological Enquiries, Part III. Appendix, page 566, where an account is given of an ode performed in this manner, in the year 1779, before the Imperial court of Russia.

The original division into parts of those Psalms, which were designed to be sung in this responsive way, is unhappily lost. A close attention to the structure of the Psalm, the matter of it, and the grammatical construction, may sometimes help us to recover it. But, whatever is done of this kind, must depend greatly on conjecture. The frequent and regular changing of the person, will perhaps be one of our best guides in this matter.

I have endeavoured to mark some of these divisions, and to guess in some places at the persons who might have performed the different parts.

Verse 6. *I sleep.*] “Psalmum tertium sine historia legens, in versu 6 et 7 nihil reperiet nisi  
“locos

" locos communes de tutelâ Dei, fiduciâque in eo  
 " collocandâ : at idem, si ex II. Sam. xvi. 1—23,  
 " didicerit, eo ipso tempore, quo rex cis Jorda-  
 " nem securus dormiebat, gravissimum ei imminu-  
 " isse periculum, quo perfunctus penè jam evasisse  
 " videretur, nec eum deinde habuisse, cur infinita  
 " millia non militum sed civium timeret, pravo  
 " consilio lentè armanda—næ ille jam se aliquid  
 " legere magnum et attentione dignum sentiet."

Notæ et Epimetra Michaëlis in Roberti Lowth  
 Prælectiones, pag. 132. edit. Oxon.

## IV.

Verse 1. *To him that giveth victory.*] *Two witnesses,*  
 Aquila. The word מְנַצֵּחַ seems to me to be the  
 participle of the Hiphil conjugation, and to be a  
 title given by the Psalmist to God. " מְנַצֵּחַ vincere,  
 prævalere, præfectum esse, urgere." Buxtorf's Con-  
 cordance.

*Stringed Instruments.*] מְנַצֵּחַ " Psallit, manu pulsavit  
 " fides, aut instrumentum musicum."

" Nomen inde deductum significat et cantum  
 " et instrumentum musicum. Hic vero, Psalm 4°,

"notat instrumentum musicum, quod pulsatur digito vel plectro, quale erat cythara, I. Samuel "xvi. 16." Leigh's Critica Sacra. See the note on Psalm lxvii. 1.

Verse 2.] Quando invocavi te, exaudisti me, Deus meus, et vindex justitiæ meæ. Syriac.

I understand ען, הן, and שמע to be participles, and think that the Psalm is a thanksgiving. In the translation of the English Bible, it appears an unconnected mixture of thanksgiving and supplication.

Verse 3. *Heavy of heart.*] The reading of the LXX. and Vulgate, "εως ποτε βαρυνασθῆναι; ἕως—  
"ulque quo graves corde? Quare עַד מַה כְּבֹדִי  
"לִבִּי לִמָּה is undoubtedly the true reading. Dr.  
"Lowth." Mr. Merrick's note on this place.

Verse 4. *Hath shewed wonderful mercy.*] More than thirty MSS. of Dr. Kennicott's collation, and more than twenty of De Rossi's, have דַּפְלָה instead of דַּפְלָה. The Septuagint has εὐχαριστίας. I have ventured to read לִי חַסֵּד in the place of לִי חַסֵּד.

Verse 5. *That is in your hearts.*] The Arabic version suggests the reading of אֶשׁ instead of אֶמֶר. Ne delinquaris, et ejus quod est in cordibus vestris poeniteat vos. Arabic.

Verse 7. *O ye many that say.*] None of the versions support this construing, but the connection of the sense seems to me to require it; and there is no reason

reason why the words רבים אמרים should not be in the vocative case. To agree with the rendering of the Septuagint, πολλοὶ λεγόντες, the words should be רבים אמרו.

*Hasb been distinguishedly shewn.*] Ἐσημειώθη ἐφ' ἡμᾶς τὸ φῶς τῆ προσώπου σου, Κυρίε. Septuagint.—Jam illuxit nobis lumen vultus tui. Arabic.—One manuscript had at first נשא, *lifted up*, instead of נסה, *shewn as a standard*. If the standards among the Israelites were some kind of lights or lamps, as Mr. Harmer, in his *Observations on Divers Passages of Scripture*, supposes (vol. ii. page 476), the image would seem more applicable; and the line might be translated,

The light of thy countenance, O Jehovah, hath been shewn, as a standard is, over us.

Mr. Harmer supposes the standards of the twelve tribes to have been a kind of lamps, differently shaped, carried aloft on a long pole; and quotes a passage from Pitts, to shew that the Mecca caravan uses at this day such kind of standards.

Verse 8. *Greater than that of.*] מ is a particle of comparison here, as the English translators have rendered it. The Psalmist compares his joy to that of the times of harvest and vintage. The festivity of the latter is thus described by Homer :

Παυρὸν ἐνὶ μέσῳ

Παρθενικαι, δε και ηιδεοι, αιταλαι φρονεοντες,  
 Πλεκτοις εν ταλαιροις φερει μεληδευ καρπον,  
 Τοις δ' εν μεσοισι παας φορμιγγι λογειν  
 Ιμερσεν καθαριζε λιπον δ' υπο καλον αιειδε  
 Λεπταλεη φωνη· τοι δη ρησσοντες ομματα  
 Μολτη σ' ανγω τε, ποσοι σκαυροντες εποντο.

Hiad. xviii. lin. 567.

Verse 1. *Wind-instruments.*] *חליל* is thus interpreted by Leigh, in his *Critica Sacra*, on the authority of R. David Kimchi; and it may be seen, from Pole's *Synopsis Criticorum*, that several other interpreters have translated it in the same manner.  
 Verse 4. *I will prepare myself.*] Et in manu parabo me, et apparabo tibi, Syriac. Perhaps the right reading might be *אצק ואצק*.

Verse 6. *The profane.*] *Παρανομοι*, Septuagint. Perhaps we should read *חוללים* from *חלל*, to pollute, to profane. The letters *ח* and *ה* have been often mistaken for each other.

Verse 7. *Thou detestest.*] The connection of the sense seems to require, that we should read *אצק* in the second person, instead of *אצק* in the third.

Verse 8. *Thou shalt be angry with me.*] *אצק* is thus interpreted by Leigh, in his *Critica Sacra*, on the authority of R. David Kimchi; and it may be seen, from Pole's *Synopsis Criticorum*, that several other interpreters have translated it in the same manner.

Verse 9. *Thou shalt be angry with me.*] *אצק* is thus interpreted by Leigh, in his *Critica Sacra*, on the authority of R. David Kimchi; and it may be seen, from Pole's *Synopsis Criticorum*, that several other interpreters have translated it in the same manner.

Verse

Verse

# PSALM VI.

Verse 9. *My way before thee.*] Two manuscripts have לפניך, and that reading is confirmed by the Septuagint, Arabic, Vulgate, and Theodotion, who also render the passage as though they read דרכי instead of דרכך.

Verse 10. *They make.*] The verb חלוקן is in the Hiphil conjugation.

Verse 11. *Punish them.*] Κραίνον αὐτους, Septuagint. Damna eos, Syriac. The verb is of the Hiphil conjugation, and the literal translation might perhaps be, *Make them undergo the punishment of guilt.*

“ אשׁוֹמִי significat primò delinquere, peccare; secundò, reum peccati agi; tertio, ob peccatum puniri, desolari.” Leigh’s Critica Sacra.

Verse 12. *Overshadow them.*] Κατασκιάσω αὐτούς, Septuagint. Obumbrabis eos, Targum.

Verse 13. *As with a target.*] ὡς ἐπὶ τὰς ἐκδομασ, Septuagint. Probably we should read: כַּמִּשְׁכָּחֹת or כַּמִּשְׁכָּחֹת.

Verse 14. I will prepare myself. Et in conspectu meo, et apparabo tibi, Syriac. Perhaps the right reading might be: כַּמִּשְׁכָּחֹת.

Verse 15. The psalmist. Theodotion, Septuagint.

Perhaps we should read: כַּמִּשְׁכָּחֹת from שָׁחַ, to bow, to prostrate. The letters ט and י have been often mistaken for each other.

Verse 16. *Harp of eight strings.*] Ad citharam octo chordatum, Targum. But the words על השׁמנית are omitted by two copies.

Verse

Verse

PSALM VII.

Verse 5.] A great number of MSS. have ואתה instead of ואת.

Verse 7. *I water*, וצ. I have ventured to transpose two lines here, and to read thus :

נַעֲתִי בִּאֲנַחְתִּי  
בְּדַמְעִתִּי עֵרְשִׁי אִמְסָה  
אֲשַׁחֵה בְּכָל לַיְלָה מִטָּתִי

אִמְסָה, rigabo, Vulgate. אֲשַׁחֵה is in the Hiphil conjugation from שָׁחָה cum puncto sinistro, *natavit* הַשָּׁחָה *natare fecit*. See Leigh's Critica Sacra.

VII.

Verse 1. *Expressing grief*.] “ Shiggaion from שִׁגְיָן *anxius fuit*.” Dr. Kennicott, in his Remarks on Select Passages in the Old Testament. שִׁגְיָן Shagijon. *Morore et anxietate pressus*. See Golius. The Arabic word resembles the Hebrew שִׁגְיָן so very much, that we may fairly suppose them to have the same signification.

*Cus*.] Some suppose Cus to be Shimei, whose curses of David are to be found II. Samuel xvi.

5—8. Others have thought, that instead of קיש we should read קיש Kish, the father of Saul, and that he had made some reflections on David, which gave occasion to this psalm.

Verse 3. *They tear me.*] Ne rapiant. Arabic. Some copies have יטרף, which makes it the more probable that יטרף may be the true reading. נפשי *me.* See above in the note on Psalm iii. 3.

*Whist there be none, &c.*] The Septuagint, Arabic, and Vulgate, and Syriac, suggest that we should read דאן פרק ואן פרק כעיל. Dum non est redemptor neque salvator. Arabic. “פרק proprie significat “*contorere, frangere, avellere, et propter hoc pos-* “*tremum etiam liberare.*” Leigh’s Critica Sacra.

Verse 5. *Retributions of evil.*] שלומים *recompence, retributions,* occurs in Isaiah xxxiv. 8. Several manuscripts have עולם here; perhaps the original reading might have been שלומים. The Septuagint, Syriac, and Arabic give this sense to the passage.

Perhaps Cus had reflected upon David, as though, when he was established in the kingdom, he had destroyed Saul’s family by giving up the children of Rizpah and Michal to the Gibeonites. See II. Samuel xxi. 8, 9. We find, in the same chapter, that David was soon after engaged in a dangerous war with the Philistines, at which time perhaps this psalm might have been composed.

*When I was set free.]* I have ventured to read *וְהוֹלֵצָה צוֹרֵרִי* instead of *וְהוֹלֵץ צוֹרֵרִי*, and to construe *וְהוֹלֵץ* passively. The authors of the ancient versions seem to have read *וְהוֹלֵצָה צוֹרֵרִי*, and have oppressed those that were mine enemies without cause; and this reading has been adopted by some very learned men. But Dr. Kennicott seems, as far as I can judge from his note on the place, to have read *וְהוֹלֵץ*.

*Verse 6. Let him cast.]* Houbigant reads *יִשְׁכֵּךְ* instead of *יִשְׁכֵּן*.

*Verse 7. Lift up.]* I understand *וְהִנֵּחַ* transitively.

*Exert in my favour.]* *Accelera mihi judicium, quod mandasti.* Targum.

*Verse 9. Celebrated.]* Instead of *שׁוּבָה* I have ventured, on no better authority than conjecture, to read *יִשְׁבַּח*, from the verb *שָׁבַח* to celebrate.

*ועליה למרום יִשְׁבַּח יְהוָה יְדִין עַמִּים*  
The phrase *יְדִין עַמִּים* is equal to *אֲשֶׁר יְדִין עַמִּים* the ellipsis of *אֲשֶׁר* being very common.

*עליה*, *ἐν τῇ ταύτης*, Septuag. *propter ipsum*, Syr. *propterea*, Arab. The English Bible renders the word as though it were *עליהם*.

*And recompense me.]* “ Here Houbigant has happily restored from the Chaldee a word dropt in the Hebrew, which seems necessary to make out the construction and the sense *כְּתִיב גַּם עָלַי*.”

“Vid. Psalm xiii. 6. Dr. Lowth.”—Mr. Merrick’s note on this place.

Verse 10. *O searcher.*] *Exor̄ator*, Septuagint; *scrutans corda et renes*, Syr. I have therefore read *וְיָ* without the copulative.

Verse 11. *The righteous God.*] There is a very observable change of person here. The former part of the psalm has been an invocation of Jehovah in the second person. The latter is a celebration of his justice, mercy, and providence; speaking of Jehovah in the third person. Yet the psalm does not seem to be one of the responsive kind. Perhaps it ought to be divided into two. We shall see more than one instance hereafter, in which there is reason to think that the division of the psalms, one from the other, has not been properly preserved.

Verse 13. *Against the wicked.*] *Iraſcitur adverſus impios totâ die.* Targum.

Verse 14. *His fiery arrows.*] “I read *חֲלִיקִים* “*urentes, inflammatores*; the arrows of the Almighty, Deut. xxxii. 24. Languishments of famine, the burnings of the carbuncle, and the bitter pestilence. Schultens, Prov. xxvi. 23.—“Lightnings are also called God’s arrows: Psalm “xviii. 15. represented as the artillery of heaven.” Dr. Kennicott’s note on this place in his Remarks on Select Passages of the Old Testament.

The

The verb *הפיל* must be rendered transitively, or rather it is of the Hiphil conjugation. *He maketh to act*, i. e. *he useth*.

Verse 15. *Conceiveth.*] The Septuagint and five manuscripts omit the copulative.

Verse 18. *For his justice.*] Three copies have *בצדק*. The particle *כ* signifies propter, according to Noldius.

## VIII.

*Upon the harp of Gath.*] Ad canendum super cytharam, quam attulit de Gath. Targum. “*נתינת* “ instrumentum musicum torculari et vindemiæ “ adhiberi solitum.” Leigh’s Critica Sacra. The rendering of the Septuagint, *υπερ των ληνων*, probably gave rise to this last interpretation.

Both may be true: the instrument bearing this name might have been used by the people of Gath; and the Jews might have adopted it from them, and afterwards it might have become the favourite instrument among the festivity and dances of the vintage.

Verse 2. *Thou that settest.*] Qui constituisti, Targum.

gum. Ut dederis, Syr. Perhaps the right reading may be אשר נתת.

Verse 3. *Contemptible.*] “ I point למען as the “ infinitive Kal of מען (in Arabic) *aliquem vilem* “ *ostendere.*” Dr. Kennicott’s note on this place, in his Remarks on Select Passages of Scripture.

Verse 9. *That pass.*] Τα διαπορευόμενοι, Septuagint, Qui transeunt, Syriac. Ambulantes, Arab. Bishop Hare read עברי ארחות מים.

## IX,

Verse 1. *By virgins and a youth.*] More than twenty copies of Dr. Kennicott’s collation, and forty of De Rossi’s, have עלמות in the place of על מות in two words.

The word עלמות signifies *virgins*, Psalm lxxviii. 26.

כִּי re eis, Septuagint. ל cum, Noldius.

From the regular and frequent change of the person in it, for it sometimes speaks of and sometimes to Jehovah, I apprehend that this psalm is of the responsive kind; and think that the different persons, who sang one part and the other, are pointed out in the title, and that the psalm was performed

performed by a chorus of virgins, to whom a youth made alternate responses.

*I will praise thee.*] Εὐχαριστήσω σε, Septuagint. Therefore I read מודך instead of מודה.

Verse 4. *Because.*] There are authorities in Noldius for rendering ב propter, *because*, but not when joined with an infinitive mood; yet it seems to me to have that sense here.

Verse 5. *Decision in my favour.*] Utionem mei et iudicium meum, Targum. The words משפט and דין, when they have a pronominal suffix, seem to me to signify, that the sentence is in favour of the person expressed by the suffix.

Verse 7. *The enemy, &c.*] Instead of האויב תמו, I read האויב תמו ותרבות, and instead of וערים I read הערים. The first variation is only a different division of the letters of the text into words; and for the last the Syriac gives some authority, as the copulative is omitted in that version.

*The very memory.*] Houbigant reads דמותם cum ipsis, instead of דמות. But I rather think that דמות should stand at the beginning of the line instead of the end.

דמות אנכי זכרם

*As for them, the remembrance of them is perished.*

Verse 13. *He remembereth them.*] If the present

reading **אֲנִי** be retained, it is necessary to transpose the two lines that make up this verse, otherwise there will be no antecedent to the relative *them*. But more than thirty copies have **אֲנִי**, *you*.

Verse 14. *Had pity on me.*] This psalm appears to me to be a song of triumph, not a prayer: therefore I render **חָנֵן** as a preterperfect tense.

*Because I am raised.*] I take **מְרוֹמִים** to be an infinitive mood made into a gerund by the addition of the preposition **מ**, in the manner that **לְמְרוֹמִים** which occurs in Ezra ix. 9, is formed of **רֹמֶם** and the preposition **ל**.

Verse 15. *Therefore.*] **לִמְעַן** ideo, Noldius.

Verse 17. **הַגִּיץ סֶלָה**] “Notes to the musicians, “one for soft, the other for bold.” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages in the Old Testament*.

**Ὡς διὰ βάλαντος**, Septuagint. The author of that version took **הַגִּיץ** for one word.

I am rather inclined to think, that all the letters except one of this word (as it has hitherto been taken to be) are numerals. **ה**, taken as a numeral, stands for 5, **ג** for 3, **י** for 10, and **ו** for 6: these numbers may perhaps refer back to the lines in the preceding part of the psalm, and may mean that the fifth, third, tenth, and sixth lines are to be here repeated, thus:

- 5th. ה Because my foes are put to flight,  
 3d. ג I will rejoice, and exult in thee :  
 10th. י Their name thou hast blotted out for ever;  
 6th. ו They fall, they perish before thee.

I think that some one, finding these letters, which are not a word in Hebrew, in the text, added a nun final to them, to make them one; whereas they were before nothing more than the contrivance of a transcriber to save himself the trouble of writing over four lines. There is no such word as דניו, but דניון is to be found in two other places in the psalms.

סלה (see above, Psalm iii. 3) may perhaps mean, that the two last of these four lines should be repeated.

The part immediately preceding דניון סלה speaks of Jehovah in the third person. The four lines, to which I suppose the letters דניו to refer, speak to him in the second. The whole passage therefore, from the beginning of the sixteenth verse to the end of the eighteenth, ought perhaps to stand thus:

*Youth,*

The nations are sunk into the pit they themselves  
 made,

Their own foot is caught in the net they did set.

Jehovah is known to execute judgment;

The

The ungodly is entrapped in the work of his  
own hands.

*Virgins.*

Because my foes are put to flight,  
I will rejoice and exult in thee;  
Their name thou hast blotted out for ever;  
They fall, they perish before thee, מלה

*Youth.*

In the grave the ungodly shall continue,  
And all the nations that forget God.

The Syriac and Arabic versions take no notice of  
מלה מלה in this place.

Verse 19. *Thou wilt not ever disappoint.*] Spem  
pauperum non perdes in sæculum, Syriac. A ma-  
nuscript written in the year 1211 of the Christian  
æra, preserves the negative here, which is necessary  
to the sense, and appears in all the ancient versions.

As the Septuagint and the Arabic version have  
united this psalm with the following one, so also  
they are written as one in some manuscripts. But  
plainly they ought not to be so written. For this  
psalm appears, both from the exordium and matter  
of it, to be a song of triumph, and the next is evi-  
dently a prayer. In the printed Hebrew text, the  
Syriac version, and the Targum, they are separated.  
But I do not think the division has been made in  
the

the right place, for the two next verses, the twentieth and the twenty-first, being supplicatory, as the following psalm is, I apprehend that the ninth psalm should end with this verse.

Verse 21. *A dread upon them.*] One copy of Dr. Kennicott's, and six of De Rossi's collation, have מורא instead of מורה. The correction is confirmed by the Targum, Incute, Domine, timorem eis; by Aquila, Θε, Κυριε, φοβησθαι αυτοις; by St. Jerom, Pone, Domine, terrorem eis; by Theodotion, κατασκευασον, Κυριε, φοβοι αυτοις. Houbigant also prefers the reading מורא to the other מורה.

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X.

Verse 2. *Persecuteth.*] Persecutionem patietur afflictus. Targum.—“ דלק, quum homini tribuitur, “ significat ardenti et infesto animo infectari. Mercer. in Pagnin. ut Gen. xxxi. 36. Thren. iv. 19. “ Psal. x. 2.” Leigh's Critica Sacra.

*He catcheth him.*] All the versions and the Targum render this verb passively, and in the plural number. But I think it must be the third person singular of the future tense, with the suffix י him added

added to it. For if the verb be rendered as a passive, and in the plural number, there is no nominative case to it : for the same reason it is necessary to read **חשבו** in the singular number, not **חשבו**.

Verse 3. *Is mad.*] I apprehend the verb **הלל** has this sense in its simple form; as the participle **הוללים**, which must be formed from it, occurs in Scripture frequently with this signification. Buxtorf's Concordance exhibits many instances of the verb **הלל** having this sense in the Hithpael conjugation.

*And woundeth the weak.*] I have here entirely departed from the construing of the versions in the Polyglott.

**יבצע** is used as a verb in the Niphal conjugation, Joel ii. 8.

**ובער השלה יפלו ולא יבצע** *And when they fall on the sword, they shall not be wounded.*

**ואנכי היום רך** signifies *weak*, II. Sam. iii. 39. **ואנכי היום רך** *And I am this day weak.*

The doubt is whether **בצע** should have a preposition after it, or not. There is, in the Concordance, an instance or two of this verb being used transitively with a pronoun suffix (**יבצעני**, Isaiah xxxviii. 12, Job vi. 9; **בצעם**, Amos ix. 1); but there is no instance where it is used with a noun after it.

Michaëlis renders the passage thus: *And be that amasseth treasure, biddeth farewell to Jehovah, and despiseth*

*despisetb him.* But in order that the Hebrew should agree with this construing, we must read

ובצע ברך יהוה ונאצנו  
instead of ונאצ יהוה; ובצע ברך

for which alteration I do not see that there is any authority from the ancient versions or manuscripts.

Verse 4. *Never seeketh.*] Impius in fastu spiritus sui non requirit Deum. Targum.—I therefore read אַת in the stead of אֵין, and בְּנִבְרָה, which is the reading in more than ten copies collated by Dr. Kennicott, and in twenty-five of those collated by De Rossi.

Verse 5. *Are profane.*] Βεβηλαται, Septuag. Two copies have יחלו from חלל.

*His ways.*] Αἱ ὁδοὶ αὐτοῦ, Septuag. A very great number of copies have דְּרָכָיו, which is certainly the right reading.

*Despisetb.*] Omnes inimicos suos despicit, Syr. “נִפְחָה, per metonymiam, doluit, fastidivit, sprexit; “ quia dolor et fastidium flatu, spiratione, et gestu significantur.” Leigh’s Critica Sacra.

Verse 6. *I shall go on.*] “אֲשֶׁר incessit, beavit, “ Verbum eundi habet significationem felicitatis in “ multis linguis.” Leigh’s Critica Sacra.

Verse 8. *Caves.*] “ For חֲצִירִים Houbigant reads “ by conjecture, transposing the letters, חֲרָצִים in “ insidiis antrorum; which image is agreeable to “ what follows in the same and next verse. He “ prefixes

“ prefixes **נ** in, which seems unnecessary.” Dr. Lowth in Mr. Merrick’s note on this place.

But Michaëlis, in his German translation, gives *shepherds butts* as the sense of **הצרים**. Perhaps the rendering of Symmachus, *περὶ τὰς αὐλας, near the sheep cotes*, might suggest this to him. *Ἐγκαθίσταται ἐνδρυνῶν περὶ τὰς αὐλας ἐν ἀποκρυφοῖς ἀποκτείναι οἰνοῖτιον.* Symmachus.

*He marketh him out.*] **צפח**, per metonymiam, observavit accuratè, expectavit, præstolatus est. Leigh’s *Critica Sacra*. **ص** quartâ conjugatione, elegit præ alio, prætulit. Golius. “ I read, with Hare, **צפח**, and the meaning from the Arabic, *selegit*.” Dr. Kennicott on this place, in his *Remarks on Select Passages in the Old Testament*.

*Verse 10. He is crushed.*] More than twenty copies, some of them very ancient, have, instead of **דכה**, the reading **דכה**. “ Sanct. August. inclinabitur. Chrysost. Alius, *ὁ δὲ θλασθεὶς καμψθησεται.*” Nobili Notæ in Septuagint.

*Verse 14. To see it.*] I apprehend that **ראתה** belongs to this line; and that **ראת** is an infinitive mood, with the suffix **ה** hoc added to it.

*In thine hand.*] A marginal annotation seems to have crept into the text here. **בידך** in *thine hand*, and **עלך** unto thee, are expressions nearly synonymous. The annotation probably was, that **עלך** was

was used in the sense of בִּידָךְ, or לַתַּחַת בִּידָךְ, instead of בִּידָךְ.

Verse 15. *Punish the impious, &c.*] Michaëlis, in his German translation, renders this line,

*Thou shalt punish the wicked, and he shall be no more.*

רָשָׁע is used in a sense nearly approaching to that which is here given it, Genesis xlii, 22.

Several copies omit the ו at the end of רָשָׁע; and both Michaëlis and Bishop Hare add it to the beginning of בָּל, and read רָשָׁע וּבָל.

Symmachus seems to have read יִמְצָא instead of תִּמְצָא, ἵνα μὴ εὕρηται αὐτός, Symmachus. See Nobilius Not. in Septuag.

Verse 16. *Let the heathen perish.*] Peribunt populi, Arabic. Therefore I read יִאָבְדוּ.

*From the land.*] “ I take the ו from the end of “ בָּאָרֶץ and join it to תִּאָּחַז, and render it *quantum doquidem*.” Part of Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 18. *In the earth.*] ἵνα μὴ παρασθῇ ἐπὶ τοὺς οὐρανούς, Septuagint.

## XI.

Verse 1. *Flee to the mountains.*] More than forty copies of Dr. Kennicott's collation, and more than twenty of De Rossi's, have נָוִי.

"The true reading is preserved by the LXX. "and Aquila, נָוִי הָרִים כְּצֹפֹר, or הָר כְּמוֹ צֹפֹר. "So Syr. Chald. and Vulg." Dr. Lowth, in Mr. Merrick's note on this place.

Verse 2. *Their bows.*] Arcus suos, et pararunt fagittas. Arabic.

*And set.*] The Syriac and Arabic versions supply the copulative.

*Secretly.*] I read בְּאֶפֶל here, instead of כְּמוֹ אֶפֶל, leaving out כְּמוֹ, which perhaps might have got into the text from a doubt of the transcribers, whether the word should be written בְּאֶפֶל or כְּאֶפֶל.

Verse 3. *Fundamental laws.*] "Symmachus οἱ θεοὶ θεοὶ καὶ ἀνθρώπων, quia leges dissipatae sunt; "ut S. Hieron." Nobilii Not. in Septuag.

"Had David been guilty of any crime, he "ought to have had a fair trial by the laws; but "Saul tried to assassinate him, contrary to justice, "and to the fundamental laws of all nations."

Dr.

Dr. Kennicott's note on this place, in his Remarks on Select Passages of the Old Testament.

Verse 6. *Balls of fire.*] See Lowth de Sacra Poesi Hebræorum, Prælect. ix. pag. 80. not. 1.

Verse 7. *The just.*] Justi, Targum. Recti, Arabic. The word should be ישרי, to agree with the plural verb ירחו.

## XII.

Verse 2. *The pious are consumed.*] Quoniam consumpti sunt iusti. Targum. The next line having the verb and the nominative case in the plural number, makes it the more probable that נמרו חסדיו was the reading here originally.

Σωσεν με κυριε, Septuagint; and the Arabic and Vulgate supply the pronoun likewise.

Verse 3. *Lips.*] “The antient versions read “שפתי.” Dr. Lowth, in Mr. Merrick's note on this place.

Verse 6. *The afflicted in safety.*] Dr. Kennicott proposes reading עני בשעת עני ponam afflictum in salute.

I have ventured to read עני בשעת עני מאויב יפית לו.

Verse 7. *And gold.*] Houbigant proposes to read *לְאֶרֶץ* instead of *וּמִדְבָּר*.

Verse 8. *Preserve us.*] One manuscript of Dr. Kennicott's collation had originally *תִּשְׁמְרוּנוּ*, and so has one of De Rossi's. The emendation is supported by the Septuagint, Vulgate, Arabic versions, and St. Jerom.

Perhaps this psalm may be of the responsive kind. The two first verses invoke Jehovah in the second person; then to the end of the seventh he is spoken of in the third; after which he is again invoked in the second person.

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### XIII.

Verse 2. *How long.*] Noldius translates *עַד אֵימָת* *quare*, in his Concordance; but he produces no other authority for it than this text, and in his notes he says, "It would be absurd for any one to ask *how long a thing were to last*, which he were persuaded *would continue to eternity.*" But it seems to me that he mistook the sense of the passage, for I can see no absurdity in asking *how long a thing shall last*, and immediately subjoining another question *whether it shall last for ever.* Such a series of short interrogations

interrogations shew the eagerness and distress of the speaker.

Verse 3. *Wilt thou give pain.*] “The Syriac “ translates as if it were תַּשִּׁית עֲצוֹת.” Archbishop Secker’s note on this place, published with Mr. Merrick’s version:

*Day and night.*] The Alexandrine copy of the Septuagint supplies καὶ νυκτὸς וְלַיְלָה at the end of this line. Dr. Kennicott also conjectured that it should be inserted.

Verse 4. *Regard me.*] Respice in me et exaudi me. Arabic.

*In death.*] “Omnes apud Hexapla לָמוּת et Syr.” Houbigant.

Verse 5. *I have prevailed, and.*] Dr. Durell conjectured, that the right reading was יִכְלֵתִי וְצָרִי.

Verse 6. *And I will chaunt.*] “The conclusion “ of the Psalm is manifestly defective: it ends “ with an odd hemistich, wanting its correspon- “ dent. The LXX. have happily preserved “ it. Καὶ ψαλῶ τῷ ὀνόματι Κυρίου τὰ ὑψίστα. וְאֶזְכְּרָה “ שִׁם יְהוָה עֲלֵיָן. The same that ends Psalm “ VII. The only doubt that arises here, is from “ a scholion in the Vatican MS. which says, that “ this hemistich was not to be found in any of “ the versions of the Tetrapla, nor in the edition “ of Eusebius Pamph. nor in the Hebrew; and “ from a scholion of Hesychius, which says, that

“ this verse was marked with a Lemniscus, to shew  
 “ that it was a double translation of the same  
 “ words. These scholia seem to contradict one  
 “ another ; for if it was marked with a Lemniscus,  
 “ it must have been in the Tetrapla or Hexapla of  
 “ Origen : and that it is not a double translation  
 “ of the single hemistich now in the Hebrew, is  
 “ apparent from the difference of the latter Greek  
 “ hemistich, which does not at all correspond with  
 “ the words of the former.” Dr. Lowth, in Mr.  
 Merrick’s note on this place.

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 XIV.

Verse 1. *A psalm by David.*] One manuscript of  
 Dr. Kennicott’s collation, and two of De Rossi’s  
 supply the word מִזְמֹר *a psalm*, which is inserted  
 by the Septuag. Syriac, Vulgate, and Arabic, as  
 De Rossi asserts.

The psalm seems to have been much corrupted  
 by the errors of copyists. The fifty-third is nearly  
 the same with it ; and perhaps the variations might  
 have been made, in order to fit it for another dif-  
 ferent occasion, similar to that on which it was at  
 first composed. The subject of both seems to be  
 some

some overthrow given to the impious deniers of one Almighty Being.

*Not even one.*] ἢ ἐς ποιῶν χρησθήσεται, ἢ ἐς ἐως  
ἐνός, Septuagint. One manuscript of the fourteenth  
century has in the parallel passage of the fifty-third  
psalm אֵין גַּם אֶחָד, which are the very words  
supplied here by the Septuagint.

Verſe 2. *Children of Aram.*] The reading at preſent in the text is בני ארם. I own I have no better authority than mere conjecture, founded on the ſimilarity of the letters ר and א for reading בני ארם. The phraſe בני ארם *children of Adam*, is more common than the other; and, therefore, a tranſcriber might the more eaſily make the miſtake of writing it inſtead of בני ארם *children of Aram*, i. e. *Syrians*, the adopting of which reading ſeems to me to throw ſome light on this and the fifty-third pſalm.

Verse 3. *They were all perverted.*] The two psalms here vary. This psalm having הכל סר, and the fifty-third כלו סג, which perhaps should be כל סגו.

Between this and the fourth verse, the Arabic version inserts the following passage: "Sepulcra  
"aperta guttura eorum, machinati sunt linguis:  
"venenum aspidum in labiis eorum, et istorum  
"ora plena sunt maledictione et amaritudine, et  
"pedes eorum ad effusionem sanguinum veloces;

“ et inopia et fraus in semitis eorum, et viam pacis  
 “ non cognoverunt: et non est timor Dei ante  
 “ oculos eorum.”

The same addition in Greek is made in the margin of the Vatican manuscript of the Septuagint, and in Hebrew in one manuscript of suspected authority. But no such passage appears in the parallel place in the fifty-third psalm, nor in the Syriac version, nor in the Targum, nor in the Alexandrine copy of the Septuagint. It is said by Nobilius not to have been found in the Hexapla, nor did St. Jerom find it in the Hebrew MSS. of his time.

Verse 4. *And the workers.*] The Syriac translator seems to have read **ולא** instead of **הלא**. Et non cognoverunt. Syr.

*God.*] Instead of **כל** *all*, I have ventured on no better authority than conjecture to read **אל** *God*. The word **כל** is left out in the parallel passage. The verb **ידע** is transitive, and, I think, requires an objective case after it: but there is none, unless we read **אל** instead of **כל**.

*They utterly devoured.*] **אכלי אכלו** seems an emphatical expression, such as often occurs in Scripture: thus Genesis ii. 16. we have **אכל תאכל** *thou mayest continually eat*.

Verse 5. *The name.*] Instead of **לחם** I have ventured on conjecture to read **לשם**.

*Here.*

*Here.*] The particle שם signifies *here*, Num. xxxii. 26, and Isaiah xxviii. 10.

Verse 6. *They made a mock.*] One manuscript, written in the thirteenth century, has רבישו instead of תבישו.

Verse 7. *Who giveth.*] The antient versions render this clause interrogatively, and the English translation optatively. But neither of those renderings seems to be right, because the clause so translated will not be connected with that which goes before it. Perhaps כי may here have the sense of אשר; though Noldius does not give it that sense in his Concordance, but only that of *quis* interrogative or not interrogative, and of *quicumque*, *aliquis*, and *utinam quis*.

*Because.*] כי Quia, eo quod, II. Paralip. xvi. 7. xxviii. 6. Noldius.

## XV.

Verse 4. *To his friend.*] The Septuagint, Syriac, Arabic, and Vulgate render this word as though it were לרעה instead of להרע.

## XVI.

Verse 1. *A writing.*] The Septuagint renders the words מכתם לרור Σηλογραφία τῷ Δαυιδ. In the English Bible, the interpretation given in the margin is, *A golden Psalm of David.*

מכתם is used as a verb in one place only in the Bible; viz. Jerem. ii. 22. in that place it signifies *to be indelibly marked*. If this be the meaning of the word here, we must suppose this psalm to have been written in some very lasting and permanent manner, either on stone or some other materials. In the titles of psalm lvii. lviii. lix. the same word is used, and is preceded by the words אֵל תִּשְׁחָת, which may be rendered, *that it might not be destroyed*, or *that it might not be lost*. But then, neither this, nor any other of the psalms, which have this title, seem at all fit for inscriptions. Therefore I do not think that the rendering of the Septuagint is the right one; for, Σηλογραφία signifies *an inscription on a pillar*.

With regard to the interpretation in the margin of the English Bible, it must be observed, that there is no word in the Hebrew after מכתם, that signifies *psalm*.

In Isaiah xxxviii. 9. we have the following title  
of

of a composition, which nearly resembles some of these psalms. מכתב לחזקיהו מלך יהודה בחלתו ויחי מחלין. *The writing of Hezekiah, king of Judah, &c.* From the similar appearance of the words מכתם and מכתב I am inclined to think that we should read מכתב in the titles of the psalms instead of מכתם. From the situation in which David is described to have been by some of these titles, he might only have been able to compose and write down the psalms thus entitled, so that they might not be lost, though it might be impossible for him to sing them at that time.

Verse 2. *I have said.*] Sixteen copies have אמרתי, and the Septuagint, Syriac, Vulgate, and Arabic render the verb in the first person.

*Good things all.*] One manuscript of Dr. Kennicott's collation has כל, and one of De Rossi's had originally כל, and one copy of Dr. Kennicott's has both כל and כל. Bonum meum a te est. Syriac. "טובה, prosperity, Job ix. 25." Dr. Kennicott on this place, in his Remarks on Select Passages of the Old Testament.

Verse 3. *As for the divinities.*] ל Quod attinet ad, I. Sam. ix. 20. Noldius.

"He held all the divinities, i. e. gods of the nations, in the utmost contempt. קדושים expresses the tutelar divinities of the nations, Job v. 1, I. Kings xv. 12. xxij. 47, II. Kings xxiii. 7.

"To

“ To prevent the misapplication, the Psalmist adds  
 “ here, *those that are on the earth*, because the  
 “ word is sometimes applied to the angels of  
 “ God.”

“ **אֲדִירִי**, probably an epithet given by the na-  
 “ tions to their gods, as **אֲדִירִי** and **כְּבִירִי** (Κα-  
 “ βαροι), and signifies *mighty, illustrious*.” Dr.  
 Kennicott’s note on this place, in his Remarks on  
 Select Passages in the Old Testament.

*No delight.*] An excellent manuscript, written in  
 the twelfth century, has **לֵל** instead of **לֵל** here.

Verse 4. *Their idols are.*] Multiplicant idola sua.  
 Targum. “ Theodotio. Ἐπληθυνθησαν τὰ εἰδωλα  
 “ αὐτῶν, εἰς τὰ ὀπίσω ἑταχυναν, multiplicata sunt idola  
 “ eorum; retrorsum acceleraverunt. *Id tamen*  
 “ *Theodorus Antiochenus tribuit Symmacho.*” Nobillii  
 notæ in Septuag.

*After them.*] Μετα ταῦτα ἑταχυναν, Septuag. Per-  
 haps we should read **אֲחֵרִים**. I have ventured to  
 supply the word *men* in the translation.

*Their libations.*] Aquila, ἡ μὴ σπεισῶ σπονδας αὐτῶν  
 ἐξ αἱμάτων.

Verse 5. *Thou hast appointed.*] Instead of **מִנֵּת**,  
 portio, I have ventured on conjecture to read **מִנִּית**,  
 the second person singular of the verb **מָנָה** parare,  
 constituere.

Verse 6.] Six copies of Dr. Kennicott’s colla-  
 tion have **לֵי** at the end of this verse instead of **עָלֵי**.

Verse

[Verse 9. *Surely.*] לכן Certe, omnino. Noldius.

[*Shall rejoice.*] One copy of Dr. Kennicott's collation has ישמח in the future form; as the following verbs are futures, it is probably the better reading.

[*And my liver.*] The antient versions supply the copulative. Five copies of Dr. Kennicott's collation have כבד my liver, instead of כבודי my glory. Perhaps the true reading may be וכבד. *Mine heart, my liver, my flesh*, are terms well matched: whereas, *mine heart, my glory, my flesh*, are not so. This passage is quoted, Acts ii. 25. and we have there, ἡγαλλιασάτω ἡ γλῶσσα μου. But the passage is plainly transcribed from the Septuagint, word for word: and neither כבד nor כבוד ever signify *tongue*. I apprehend the apostle cited the passage in the original Hebrew, and the Septuagint version of the words has since been inserted in their stead. One of the MSS. which have כבד, was written in the year 1200 of our æra.

[Verse 10. *Thine holy one.*] One hundred and eighty copies of Dr. Kennicott's collation, and ninety-six manuscripts of De Rossi's collation, have חסיד in the singular number instead of חסידים in the plural. This correction of this great corruption in the printed text is supported by all the antient versions in the Polyglott and by the Targum. The following observation made by De Rossi

Rossi on this word, appears to me very curious; more especially as it tends to shew the corruption to be a mere error of the transcribers. “*Lectio ipsa communis puncta habet singularis numeri, multique codices et editiones cum Hooghtianâ notant ad marg. redundat jod, alii vero quamplures five MSS. five editi habent Keri חסידך lege sanctum tuum. Paucissimi codices sistunt puncta lectionis pluralis.*”

Verse 11. *I shall be filled.*] Et satiabor. Syriac. Therefore I have read אשבע instead of שבע.

## XVII.

Verse 1. *O righteous Jehovah.*] Audi Domine sancte. Syriac.

*Lips free from deceit.*] The expression in the Hebrew is peculiar to that language, and cannot be literally translated. See Lowth's Isaiah, page 80. Note on Isaiah x. 15.

Verse 3. *Thou hast overlooked me.*] All the versions, except the Septuagint and Vulgate, render this passage, as though the reading in the text were פקרתני. But there is no pronoun suffix after

פקרת

פָּקִידָה at present in the Hebrew. I have supplied  
נִי me.

*No ill device in me.*] εἰς ἐμεῖς ἐν ἐμοὶ αἰσῶμα. Sep-  
tuag. Nec invenisti in me iniquitatem. Syriac.  
Non invenisti in me scelus. Arabic. Hence it  
should seem, that the right reading would be זִמָּה  
נִי instead of זִמָּתִי.

Verse 4. *From the paths of ruin.*] A viis malig-  
nis, Syriac. Perhaps we should read מִדְּרָחוֹת in-  
stead of אֲרָחוֹת.

Verse 7. *That shewest thy mercies.*] Thirty copies  
of Dr. Kennicott's collation, and twenty-six of De  
Rossi's have הִפְלֵה instead of הִפְלִיחַ. Some co-  
pies have חֲסִיד in the singular, instead of חֲסִידִים  
in the plural.

I take פִּלָּא to be a participle, and that הִ is the  
sign of its being a vocative case.

*That trust in thee.*] Qui sperant in te. Syriac.  
Confidentium in te. Arabic. Τῆς ἐλπίζοντες ἐπὶ σε.  
Septuag. So that it is probable we should read  
חֲסִידִים instead of חֲסִיד.

Verse 8. *The pupil of an eye.*] From the antient  
versions having but one of these phrases, it seems  
probable, that אִישׁוֹן was a marginal interpretation  
of בֵּית עֵין.

Verse 9. *Encompass me.*] Inimicorum meorum,  
qui circumdederunt animam meam. Arabic. 'Οι  
ἐχθροὶ μὲν τὴν ψυχὴν μὲν περιέσχον. Septuagint. Per-  
haps

haps נפשי has been dropped out of the text: עלי seems to belong to the next line.

Verse 10. *Their net.*] Houbigant conjectured, that we should read חבלמו instead of חלבמו. Dr. Lowth and Dr. Kennicott thought the conjecture probable.

Verse 11. *They stalk.*] Several manuscripts have אשרינו, which seems to have been the word the Targumist had in his copy. Gressus nostros nunc circumdederunt nobis. Targum. I have ventured to read אשרינו עתה סכבנוני, Gressus illorum nunc circumdant me.

Verse 12. *Couching on the ground.*] It seems necessary to the sense to transpose some words here, and to read as follows :

עֲנִידֹם יִשִּׁיתוּ עָלַי דָּמִי כִּאֲרִיָּה  
יִכְסֶּה לְטָרֵף לְנִמּוֹת בָּאָרֶץ  
וּכְסָפִיר יִשָּׁב בְּסִתְרִים

Verse 13. *Prevent them.*] Προσβασον αὐτους, και υποσχελασον αὐτους, Septuagint. Whence it seems probable, that we should read פָּנִימוּ and חֲכָרֵי עֵמוּ.

*Let thy sword.*] “Houbigant’s version thus connects this with the following verse : *Eruat animam meam ab impio gladius tuus, ab hominibus manus tua, Domine.*” Mr. Merrick’s note on this place.

Verse 14. *Scatter the mortals, &c.*] Somewhat like this translation is the rendering of the Arabic.

Separa eos in vitâ eorum a thesauris tuis; expleti sunt ventres eorum a carne porcorum, satiati sunt filii eorum, et reliquerunt reliquias parvulis suis.

Arabic. None of the versions, except the Septuag. have any thing that in the least resembles the clause, *expleti sunt ventres eorum carne porcorum*. The Septuagint has ἐχορτασθησαν υἱαὶν; but then some copies (particularly the Alexandrine copy) have υἱων.

“ In scholio ad marginem Vaticani codicis apposito hæc ad verbum υἱων leguntur pro  
 “ ἀναθαρσους immunditia: non solum enim ipsi im-  
 “ mundi fuerunt, sed etiam filiis suis immunditiam  
 “ suam communicaverunt. In aliis etiam commen-  
 “ tariis est υἱων atque ad eum locum sic legitur  
 “ ἐχορτασθησαν τῶν παραινουμένων, impleti sunt iniquis.  
 “ Et aliter omni, inquit, transgressione repleti sunt,  
 “ et ad filios suos transmiserunt.” Nobilii not. in Septuagint. To this it may be added, that Apollinarius, who lived in the fourth century of our æra, has thus paraphrased the passage;

Πλησυντες σιων, λιπον υἱασι ληψαινα δαυτα.

Apollinarii Metaphrasis.

As a mere conjecture, I venture to propose the following reading of this very difficult passage:

מתים מחלד חלקם  
 בחזיר ושפנים תמלא בטנם  
 ישבעו בנים והניחו יתום לעולליתם

The

The probability of this reading being the right, depends on the authority of the Septuagint rendering ὑσιων, and the paraphrase σισλων, and on the similarity of the appearance of **בחזיר ושפנים** to **בחיים וצפניך**.

The prophet Isaiah, lxvi. 17. describes the impious in the self same manner :

- “ They who sanctify and purify themselves,
- “ In the gardens, after the rites of Achad,
- “ In the midst of those who eat *swine's flesh*,
- “ And the abomination, and the field mouse,
- “ Together shall they perish, saith Jehovah.”

The flesh of the animal called שפן, mus montanus, is forbidden (Leviticus xi. 5.) to be eaten by the Mosaic law.

One manuscript has **מתים** instead of **ממתים**.

Verse 15. *Thy glory awaketh.*] Cum expurgiscetur fides tua. Syriac. Perhaps it should be **אמונתך** *thy truth*.

## XVIII.

From the frequent changes of person in it this psalm seems to be of the responsive kind. The whole might nevertheless be the composition of David. One part of it too might have been performed by him, and the other by a chorus of the priests of his attendants, or of the people at large. The part, which I suppose to have been performed by David, addresses Jehovah in the second person.

The exodus of the children of Israel from Egypt, the passage of the Red Sea, and the appearance of God on Mount Sinai, are topics from which the Hebrew poets have taken the most sublime part of their imagery : and as these historic facts, and the images taken from them, have a certain connection between them, it often happens that more than one of them is made use of, and they are united and blended together in order to increase the dignity and grandeur of the subject. Of which we have an example in this psalm. See Lowth de Sacra Poësi Hebræorum Prælect. ix.

It is observable, that the chorus is here employed in celebrating the majesty and greatness of Jehovah by descriptions of his power and might, that are taken from these general topics, while the royal

Psalmist celebrates the particular mercies of the Almighty, as displayed in the kindness shewn to him; nor does the chorus take any notice of those till the last concluding response. By this management, the public celebration of the praises of God is united with the private thanksgiving of the king.

The comparing the psalm with the other copy of it, which we have in II. Samuel xxii. will suggest some necessary corrections of both.

Verse 2. *I love thee.*] The copy in Samuel has not this line.

Verse 3. *My God.*] The copy in Samuel having lost the **N** from the beginning of **אלי** has **אלהי** afterwards. But as **לי** is useless to the sense, there can be little doubt, but that **אלי** or **אלהי** is the right reading.

At the end of this verse, the copy in Samuel has the following addition **ומנסי משעי מחמס תשעני**; but I do not think it to be genuine, especially as the verb is in the second person, and as it does not appear in any of the versions in the Polyglott in this place.

Verse 5. *The billows of death.*] The copy in Samuel has **משברי** instead of **חבלי** *snakes*, and I apprehend it is the better reading, because it suits better with **נחלי** *torrents* in the next line. The phrase **חבלי מות** being the more usual one, made the mistake easy to a transcriber, who did not attend closely to his copy.

Verse 8. *The foundations of the mountains.*] The copy in Samuel has **מוֹסְדוֹת הַשָּׁמַיִם** *the foundations of the heavens.*

Verse 11. *And moved swiftly.*] The reading **דָּא** seems to me preferable to that in Samuel **יָרָא**.

Verse 12. *Watery darknes in.*] Houbigant prefers the reading in Samuel, **חֲשֵׁרֵת מַיִם** *a collection of waters.* The Septuagint, Syriac, and Arabic supply the preposition *in*.

Verse 13. *The clouds passed.*] The Septuagint, and Arabic, and Vulgate have taken no notice of a pronoun suffix after the noun **עָבִי**, nor does it seem necessary.

*They kindled.*] The reading in Samuel **בָּעֵרוּ גִחְלִי** is certainly preferable to that in the psalm **בָּרָד וְגִחְלִי** *ballstones and coals of fire.* See Kennicott's Differtat. on I. Chron. xi. page 464.

Verse 15. *And made them roar.*] **הִמְחָה** personare, Buxtorf's Concordance. The word is applied to the roaring of the sea, Isaiah xvii. 12.

Verse 16. *Of the sea.*] Four manuscripts of Dr. Kennicott's collation, and one of De Rossi's, and the copy in Samuel have **יָם** *the sea*, instead of **מַיִם** *the waters.*

*At the rebuke.*] The parallel place in Samuel has **בְּעֵרַת** without the pronoun, and four copies have **בְּעֵרַת** there.

*Of his wrath.*] One manuscript has **אָפוֹ** here, which

which is the reading in all the copies in the parallel place in Samuel.

Verse 19. *My calamity.*] Thus all the versions render the word אֲדִי. But the Targum has, In die migrationis meæ, which would suit the sense of this place much better, if there were any other place in which אֲדִי signified *emigration*.

Verse 27. *Thou dost wrestle.*] “תִּתְּחַלּוּ luBa-beris, donec viceris.” Dr. Kennicott’s note on this word, in his Remarks on Select Passages in the Old Testament.

Verse 29. *Thou enlightenest.*] The verb should probably be תְּנִיחַ in the second person. For the Septuagint has φωτισεις in the second person, which agrees with the clauses that precede and follow, in which God is addressed in the second person.

Verse 30. *Rout an host.*] “רָצַץ perrumpam turmam; a רָצַץ.” Dr. Lowth in Mr. Merrick’s note on the place.

Verse 33. *And cleareth.*] Instead of וִיתֵן, the copy in Samuel has וִיתֵר from נִתַּר expedire. Compare Isaiah lxii. 10.

Verse 34. *The hart.*] *He maketh me able to stand on the sides of mountains and rocks*, which were anciently used as fastnesses in time of war. The feet of the sheep, the goat, and the hart are particularly adapted to standing on such places. Mr. Merrick has here very appositely cited the following passage from

from Xenophon; Lib. de Venatione: Ἐπισκοπεῖν δει ἔχοντα τὰς κυνας τὰς μὲν ἐν ὄρεσι ἐξωσας ἰλαφῆς. See also Psalm civ. 18, where the same property of standing on the rocks and steep cliffs is attributed to the wild goat.

*The cliffs.*] Several copies have כַּמְתִּי instead of כַּמְתִּי, so that there seems to be no pronoun possessive in the original. Nor is there any in the Syriac, Septuagint, Arabic, or Vulgate.

Verse 35. *Can draw a bow of brass.*] The English translators have rendered נַחְתָּה, as though it were derived from חָת to break; but that translation of the place cannot be right, because there is no preposition before זִרְעִיתִי in the Hebrew. If we retain the reading נַחְתָּה, we must derive it from נָחַת descendere, and must understand it to signify descendere faciat.

Dr. Lowth, Dr. Kennicott, and Mr. Mudge, approve of the reading נַחְתָּה; ἔδωκε τοξὸν χαλκῶν τὰς βραγχίονας μου, Septuagint: and the other versions and the Targum seem to be in favour of נָתַן in the third person, for they all render the verb in the third person.

In Dr. Kennicott's Bible, it appears that one manuscript has וְנַחְתָּה; but De Rossi says, that is a mistake made by Mr. Bruns, who collated that copy.

Mr. Merrick has a disquisition on this place, whether נַחְתָּה may not signify *steel*, because he

doubts if bows were ever made of brags. I must own, I do not think the metal at all fit for the purpose.

If, after so many great men have considered the passage, I may venture to propose a conjecture, I would read ונתן, and construe נתן as a participle, and קשה in the sense of קשי *stiffness*; and render the line,

*And making mine arms of the stiffness of brags.*

Verse 36. *Thou dost give.*] The Syriac and Arabic omit the copulative. The second line, of this verse וימינך הסעדיני is omitted in the parallel place of Samuel.

Verse 39. *To stand.*] קום signifies not only *to arise*, but *to stand*. See Leigh's *Critica Sacra*.

Verse 41. *The neck.*] Compare Joshua x. 24. See Lowth's *Isaiah*, Preliminary Dissertation, page 15.

A manuscript of Dr. Kennicott's collation has in this place משנאי ואצמיתם as the line stands in the parallel passage in Samuel.

Verse 43. *That flieth in the wind.*] In the parallel place in Samuel it is כעפר ארץ as the dust of the earth.

*I trample.*] Sixteen manuscripts of Dr. Kennicott's collation, and seven of De Rossi's, with all the versions in the Polyglott, support the correction of

אריקם

אִיִּקִּים into אִיִּקִּים, which is suggested by the copy in Samuel.

Verse 45. *With an attentive ear.*] לִשְׁמַע אָזְנוֹ more literally *with an hearkening ear.*

*Submit themselves.*] The verb כָּרַשׁ has this sense Deut. xxxiii. 29. Psalm lxvi. 3.

Verse 47. *My blessed.*] I take the word בָּרוּךְ to be a participle agreeing with צוּרִי.

Verse 51. *He will ever act.*] It seems necessary to read יַעֲשֶׂה instead of וַעֲשֶׂה, otherwise there will be no verb in the sentence.—Dr. Kennicott thought this verse an acclamation of the people at the close.

## XIX.

See Lowth de Sacra Poësi Hebræorum Prælect. xxvi.

*The work.*] Three manuscripts of Dr. Kennicott's collation have מַעֲשֶׂה instead of וּמַעֲשֶׂה.

Verse 5. *Their voice.*] Ten copies have קוֹם. The Septuagint has φωνος αυτων; hence I should conjecture, that מְלִיחָם parallel to קוֹלִם was the right reading. But Dr. Kennicott, in his note on this place, in his Remarks on Select Passages of the

Old Testament, says, "I have no doubt but the  
" noun קוֹה signified *sonitus*, as قوه (Arab.) *cl-*  
" *mavit*."

Verse 7. *To their utmost.*] Three manuscripts of  
Dr. Kennicott's and ten of De Rossi's collation  
have ו instead of על.

Verse 8.] The translation of eight lines from this  
place is transcribed from Dr. Lowth's preliminary  
Dissertation to his New Translation of Isaiah, page  
29.

Verse 12. *The consequence.*] All the versions in  
the Polyglott give the word עקב the sense of *re-*  
*ward or retribution* here.

Verse 14. *Presumptuous sins.*] "The Rabbins  
" distinguish all sins into those committed בשוגג  
" ignorantly, and במזיד *presumptuously*." Dr. Ken-  
nicott's note on this place, in his Remarks on Select  
Passages in the Old Testament.

*That I may be virtuous.*] Five copies of Dr. Ken-  
nicott's collation have אהם, which is probably a  
more correct reading than איתם.

XX.

This psalm seems to be one of those that were performed in the responsive manner, and is an ode of thanksgiving for some victory. The English translators, not attending to the force of the Hebrew futures [see above in the note on Psalm i. 2.], have translated the beginning of it as a prayer: but it evidently appears from the sixth, seventh, and eighth verses, to be a song of exultation and triumph, not a supplication.

Verse 4. *Thy burnt offerings.*] Three MSS. of Dr. Kennicott's collation, and one of De Rossi's, and the Syriac and Arabic Versions, and the Targum, are in favour of reading plurally, either *ושלתיך* or *ושלותיך*.

*He consumeth with fire.*] Targum *adoleat semper*. See Bochart. "Quia divini favoris hoc erat indicium, cum ignis *ἄρσενος* sponte victimam incendebat. Cujusmodi exempla habemus in sacrificio, quod obtulit Moses Levit. ix. 24. in cibis angelo a Gedeone oblatis Jud. vi. 21. et in oblatione Davidis ad pestem amoliendam I. Paralip. xxi. 26." Hierozoicon. part i. page 539.

Verse 6. *We grew great.*] *Μεγαλυνθήσομεθα*, Septuagint.

tuagint. Probably the right reading would be נרגל instead of נגדל.

Verse 8. *Are strong.*] The Septuagint, Syriac, and Æthiopic translators seem to have read נגביר, which agrees better with נתעדרד in the following verse than נוכיר.

Verse 10. *Has saved.*] Dominus liberabit. Syriac. The word רושיע, without the points, may be construed as a preterite: but the best reading would be יושיע, which would suit better with יענו in the next line, and which the Syriac suggests.

## XXI.

This psalm is prophetical; and thus the Targumist understood it. “Domine, in virtute tuâ labitur rex Christus.”

Verse 8. *That king.*] מלך has an emphatical ה before it. Rex Christus confidit in Domino. Targum.

Verse 10. *In a furnace.*] Three MSS. of Dr. Kennicott's collation have ברתנור

*Shall burn them up.*] “Syriac יכערו exuret eos: this reading agrees better with the first and

“last

“last clause of the verse.” Archbishop Secker’s note on this place, published with Mr. Merrick’s Version.

Verse 13. *A desolation.*] Some critics have proposed construing שׂכָּם *a butt, or mark to shoot at*, and, inserting חֲצִיךָ *thine arrows* in the next line after כִּמְהִירָךְ, would render these two lines thus :

For thou shalt make them a mark to shoot at,  
Upon thy bowstrings thou shalt fix *thine arrows*  
against their faces.

But שׂכָּם does not signify *a mark to shoot at* in any other place in Scripture, as far as I can find.

The Æthiopic renders שׂכָּם *retrosum*.

Symmachus. Ὅτι θῆσεις αὐτοὺς ἀποστροφῆς.

I have ventured to read שְׂמָה *desolatio*, instead of the word שׂכָּם. The words are not very dissimilar in appearance.

The root נָתַת has the sense of *excellence, pre-eminence*, Proverbs xii. 25. Genesis xlix. 3. and this construing may perhaps agree with that of Aquila, ἐν τοῖς καλοῖς σε ἐδραῖσεις ἐπὶ προσώπων αὐτῶν. I observe that Nobilius, from whose note I take this rendering of Aquila, has accented the word καλοῖς, *rudentibus, funibus*. It is somewhat very remarkable, that in two such languages as Greek and Hebrew, two words should both of them be equally equivocal.

cal. יתר *a cord*, Isaiah liv. 20. Jeremiah x. 20. Καλός, pulcher, honestus, egregius, καλός, funis, rudens.

The verb תכונן without the points, might, I should think, be rendered passively. תכונני in the feminine form is used as a passive, Isaiah liv. 14.

Verse 14. *Jehovah shall exalt thee.*] I have ventured to read ירוממך on conjecture. רומה is the reading in the text, and all the versions follow it. Yet ירוממך seems to me to suit the connection of the sense better; for Jehovah has not been spoken *to*, but *of*, from the beginning of the ninth verse.

## XXII.

Verse 1. *An earnest petition for aid.*] The title of this psalm is very difficult. “ על אילת השחר “  
 “ ad cervam auroræ, i. e. quæ mane ex cubili suo  
 “ prodit ad pastum. Alii initium cantici, alii in-  
 “ strumentum musicum fuisse existimant. R. Me-  
 “ nachem, citante R. Sal. explicat מען *robur*, sic  
 “ Ab. Ezra כח עלות השחר *robur ascensus au-*  
 “ *rora.*” Castell’s Lexicon.

<sup>(1)</sup> In the twentieth verse of this psalm we have אילות, which in one manuscript, and one printed edition,

edition, is אֵילָתִי, and which is rendered by the Septuagint, τῇ βοήθειᾳ μου. So that it seems to me, that אֵילָת עַל might be rendered *For aid*. The Septuagint renders these two words ὑπὲρ τῆς ἀντιλήψεως.

“ שָׁחַר Verbum Hebraicum declarat *diluculare*,  
 “ unde translatum significat *precipuo studio et cura*  
 “ *aliquid agere*. Tremellius in Hof. vi. 1. Pri-  
 “ mum est *diligenter quærere*, ut solemus manè,  
 “ quum crepusculum est, res, quas coloribus non-  
 “ dum quimus distinguere, palpando et attrectando  
 “ vestigare et dignoscere. Secund. est *In tempore*,  
 “ *maturè, ante omnia*. Cocceius in Job. viii. 4.”  
 Leigh's Critica Sacra.

הַשְׁחָרָה in the Chaldee signifies *matutinato*,  
*studium matutinum*. See Castell's Lexicon.

Hence I am inclined to think, that הַשְׁחָרָה signi-  
 fies in this place *an earnest petition*; and it is to be  
 observed, that the title thus translated seems very  
 fit for the psalm, which is evidently a prayer.

Verse 2. *From my crying.*] Six copies of Dr.  
 Kennicott's collation have מִשְׁעָתִי, which agrees  
 better with the following expression, *the words of*  
*my roaring*, than מִיִּשְׁעָתִי *my salvation*.

Verse 4. *That inhabitest the sanctuary.*] One ma-  
 nuscript, written in the thirteenth century of our  
 æra, has קֹדֶשׁ, which signifies *sanctuary*, Psalm  
 lxxviii. 54.

The

*The songs of Israel are.]* The necessity of frequently supplying the verb substantive in Hebrew is universally allowed. The next four lines, which follow here, are evidently a part of some song of praise, that was well and commonly known in the time of the author of this psalm. By not attending to this, and making תהלות the objective case after וישב, the English translators have rendered the passage very obscure.

Verse 9. *He trusted.]* Ἡλπίσεν ἐνὶ κυρίῳ. Septuag. Confusus est in Domino. Syriac. And thus all the versions in the Polyglott render the word. The Targum alone has Laudes dixit apud Dominum.

Verse 11. *To thee I have been devoted.]* Projectus sum ad te a visceribus, et ab utero matris mee tu es Deus meus. Arabic.

*Womb.]* Literally *bowels.*

Verse 14. *Like.]* One manuscript, written in the twelfth century of our æra, has כדריה; and all the versions, and the Targum, and Aquila and Symmachus supply the particle of comparison.

Verse 15. *Are dissolved.]* Dissoluta sunt. Arabic. This seems to suit better with the preceding line, than the rendering in the English Bible, *are out of joint.*

Verse 17. *They pierce mine bands.]* One manuscript, which Dr. Kennicott thought to have been written in the eleventh century of our æra, and several

veral printed copies, have כָּמָר instead of כָּמָר. But three MSS. (two of the fourteenth and one of the fifteenth century of our æra) have in the margin כָּר without the N, and this is the reading in the Appendix of the Munster Bible, printed A. D. 1536.

There can be but little doubt but that כָּר is the true reading, as it is confirmed by all the versions in the Polyglott, and is opposed only by the Targum.

The letter N has perhaps been inserted into the text by the mistake of an amanuensis, who having the words given him by a reader, wrote the letter N where he should have written only the point camets.

Verse 18. *They count.*] Ἐξήμευσαν πάντα τοὺς ὄσους μου, αὐτοὶ δὲ κατένευσαν καὶ ἔπεισαν με. Septuagint. The Syriac, Arabic, and Vulgate also render the place as if it were the plural verb יספרו.

Verse 21. *My solitary state.*] I take the word יָחִיד to have here a sense near akin to that of יָחִיד in Psalm xxv. 16. פָּנָה אֵלַי וְחַנּוּנִי כִי יָחִיד וְעֵנִי אֲנִי. It expresses the state of one deserted and left alone to struggle with distress. The word is evidently meant to correspond to עֵינִי in the next line but one. The Septuagint renders עֵינִי, which perhaps should be עֵינִי, τὴν ταπεινωσίν μου, and the Syriac, humilitatem meam. Symmachus rendered

rendered יחרתי *μολογηται* solitudinem. See Nobilii Not. in Septuag.

Verse 27. *Their heart.*] One manuscript, written A. D. 1296, has לנבם, which reading is supported by the Septuagint, Arabic, Vulgate, and Syriac. I apprehend that the verb יחי is in the Hiphil conjugation, and that there is an ellipsis here of the relative אשר.

Verse 28. *Before him.*] One manuscript has לפני, which reading is confirmed by the Septuagint, Arabic, Vulgate, and Syriac.

Verse 29. *And the dominion.*] More than one hundred copies (some of them being the very oldest and best manuscripts that have been collated) have ומשל instead of ומשול. Et imperium ejus super gentes, Arabic. Perhaps the word should be וממשלת, or else משל must be understood to be an infinitive mood used as a substantive. The word משל is so used Zachariah ix. 10.

Verse 30. *All the inhabitants of the earth.*] Instead of דשני I have ventured to read שכני, and instead of אכלו I have substituted אל היכלו, and for וישתחו the word ישתחו without the copulative. So that the line should stand thus:

אל היכלו ישתחו כל שכני ארץ.

This was suggested to me by a learned friend, and, though it be not supported by any of the antient versions, nor by any manuscript, yet it seems to me

me

PSALM XXII.

me to be very likely to be the true reading; because it corresponds well with the next line.

*My soul.*] Καὶ ἡ ψυχὴ μου αὐτῷ ζῇ, Septuag. And thus the Arabic, Syriac, and Vulgate render the line.

One manuscript has וְנַפְשִׁי instead of וְנַפְשִׁי;

Another manuscript has וְ instead of וְ;

And another seems to have וְנַפְשִׁי וְ instead of וְנַפְשִׁי וְ.

Aquila rendered the place αὐτῷ ζῇ, as the Septuagint does.

Verse 31. *My seed.*] One manuscript has וְנַפְשִׁי. Καὶ τὸ σπέρμα μου δουλεύσει αὐτῷ, Septuag. Et progenies mea ei serviet, Arab. Et femem meum serviet ipsi, Vulg.

*Shall bear record.*] Annuntiabit de Domino, Arabic. Annuntiabit Dominum, Syriac. Therefore I render יספר actively.

Verse 32. *To the rising generation.*] More literally, *To the generation that shall come.* Γενεὰ ἡ ἐρχομένη, Septuag. Generatio ventura, Arabic. But in these versions the particle ל in לָדוֹר is neglected. Instead of וְלָדוֹר I read וְדוֹר, omitting the copulative.

*What he hath done.*] Miracula quæ edidit, Targum. Ὅν ἐποίησεν, Septuagint. This suggests the reading מ instead of ב.

P S A L M XXIII.

XXIII.

This is a psalm of thanksgiving, and seems to be responsive.

Verse 2, *Unto waters.*] *Aquas quietis*, Targum. More literally, *waters of resting places*.

Verse 4. *Through thy name.*] *Ob nomen tuum etiam si ambulavero*, Syriac. Therefore I read שׁוֹכֵן.

Verse 6. *Ab, may thy goodness.*] *Misericordia tua et bonitas tua*, Arabic. *Gratia tua et misericordiae tuae*, Syriac. Therefore I read מְבִיתָךְ וְחֶסֶדְךָ.

utinam. ah ! Jud. x. 15. Noldius.

*That I may dwell.*] Bishop Hare proposed reading וְיִשְׁבְּתִי, and that reading is supported by the Syriac version, *ut habitem*. I have ventured to read בְּבֵיתְךָ instead of בְּבֵית.

## XXIV.

This psalm also is of the responsive kind:—

“cantus quidem alternatio potuit fortasse per totum obtinere, in extremâ certè odæ parte manifestè deprehenditur. Hujusce autem dialogismi, seu rem ipsam, seu dictionem, imagines et figuras spectamus est quædam simplex et minimè arcessita, ideoque vera summeque admiranda sublimitas.” Lowth de Sacra Poësi Hebræorum Prælect. xxvii. pag. 267.

Verse 5. *The reward of righteousness.*] The word צדק is used in a great variety of significations. Here it seems to signify not *righteousness*, but the *reward of it*. Just in the same manner וספוק is used, Isaiah xl. 2. and Lamentations iii. 39. and Zech. xiv. 19. not for *sin*, but for *the punishment of sin*.

Verse 6. *Thy countenance, O God of Jacob.*] Omnino legendum vel cum LXX. Vulg. Arab. Æthiopic. פניך אל יעקב vel cum Syro פניך אל יעקב. Lowth de Sacra Poësi, pag. 266. not. 1. Two manuscripts of Dr. Kennicott's collation have פניך אלוי יעקב, which comes to the same with the learned Bishop Lowth's correction of the place.

It seems to me to be also necessary to correct the words דרש ומבקש into דרש מבקש. Hæc est generatio quærens et expectans speciem vultûs tui, Deus Jacob. Syriac.

“ Psalmo vicesimo quarto occasionem præbuit  
 “ sacrosancta Dei arca in montem Sionem a Davide  
 “ inducta. Celebratur arcæ translatio summâ pò-  
 “ puli frequentîâ, summo, ut par erat, totius ap-  
 “ paratûs splendore [vide II. Sam. vi., 1. Paralip.  
 “ xv.]; siquidem hoc modo consecratur publici  
 “ cultûs sedes divinitus electa, Dei manifestò præ-  
 “ sentis domicilium, fiebatque Jehovæ regnantis in  
 “ solium suum deductio, et quædam quasi solennis  
 “ inauguratio.” Lowth de Sacra Poësi Hebræorum  
 Prælect xxvii. pag. 265.

## XXV.

“ Erat apud Hebræos vates in usu carminis  
 “ quoddam genus, memoriæ præcipuè juvandæ  
 “ causâ, ut videtur, inventum, quo res aut senten-  
 “ tias aliquantum dissipatas plerumque, nec satis  
 “ ipsâ naturæ et dispositionis necessitate inter se con-  
 “ nexas ita exprimerent, ut singuli vel versus vel  
 “ strophæ literis primoribus alphabeti ordinem re-  
 “ præsentarent.

“ præsentarent. Cujus rei multa inter sacra poe-  
 “ mata exempla extant.” Lowth de Sacra Poesi  
 Hebræorum Prælect. iii. pag. 26. See also the  
 preliminary Dissertation to his New Translation of  
 Isaiah, page 4.

In this psalm the first letters of each strophe or  
 stanza express the order of the alphabet. The  
 stanzas are irregular; that is, they do not all con-  
 sist of the same number of lines, and the same may  
 be remarked in some of the other alphabetical  
 works, that occur in the Psalms. Some part of this  
 irregularity may with justice be charged on the in-  
 accuracy of the transcribers; but some part of it  
 also, I apprehend, might have existed in the origi-  
 nal composition.

The hundred and nineteenth psalm, which is one  
 of the alphabetical kind of poetry, has many irre-  
 gularities as to the number of lines that are in each  
 stanza. For though in general the stanzas of that  
 psalm consist of two lines each, yet there are evidently  
 as many as nine that have only one line in each;  
 and there are two which consist of three lines each.  
 The Syriac version informs us, that the psalm  
 should consist of three hundred and forty-five verses  
 or lines: but, if the stanzas were regularly all of  
 the same number of lines, it would consist of three  
 hundred and fifty-two, there being eight strophæ  
 or stanzas, each beginning with the same letter,

and twenty-two letters. Upon considering the matter of the hundred and nineteenth psalm, it will be found, that the stanzas beginning with the same letter have very little, and sometimes not the least connection with each other; and the praises of Jehovah, the excellencies of his law, and supplications, are mingled together without order or coherence. Hence I have been led to think, that the psalm was never intended for an ode to be performed at one time, tout de suite, but was a collection of stanzas of prayer and praise arranged in alphabetical order, from which the pious worshipper might select such as suited his situation and circumstances, using, as he saw fit, either one line or two lines of each stanza, and uniting them together so as to make a connected and coherent composition proper for the occasion and the circumstances in which he was.

This twenty-fifth psalm is an avowal of confidence in Jehovah, and dependence on his goodness, with an entreaty for his mercy and compassion. It seems to me to have been composed to be performed responsively by two persons, one being employed in celebrating the justice and loving-kindness of the Almighty, the other in imploring his pity and assistance.

Whether the last line originally belonged to the psalm, or whether it has been added to it, may ad-

mit of some doubt. It is omitted in one manuscript written in the fourteenth century of our æra, and, as it is longer than the other lines of the psalm, perhaps it may not be genuine.

The Syriac version informs us, that this psalm consists of forty-five verses or lines: the Arabic version says it has only forty-two. Probably the Syriac translator divided some verses into distichs, which the other considered as single lines.

Verse 2. *Exult over me, O God.*] I apprehend the first verse consists of only one single line, and that the next verse consisting of two, some transcriber had not room to write the word אלה at the end of the last line, and therefore placed it above in the other line thus:

אלה : אלה יודו נפשי אשה :  
בך בטרתי אל אבושה אל יעלצו אויבי לי

Verse 3. *In their vanity.*] In vanitate suâ, Syriac. Therefore I supply the preposition, and read בריקם.

Verse 5. *And I depend.*] Teque expectavi, Syriac. Three copies of Dr. Kennicott's collation and one of De Rossi's have ומתן instead of מתן, and the Septuagint, Arabic, and Vulgate also support this reading, which is plainly the true one, because otherwise the stanza beginning with vau will be wanting in the psalm.

Verse 14. *And he teacheth them.*] Et fœdus suum notum fecit illis, Syriac. Et ipse intelligere facit

eos testamentum suum, Arabic. Therefore both the Syriac and Arabic translator must have read להודיעם not להודיעם.

Verse 17. *The distresses of mine heart.*] “ צרות is “ *angustia, straitness, contraction of the heart in sor-* “ *row.* הרחיב is, *to widen, to set at large* such con- “ *traction* : see Isaiah lx. 5. Pf. iv. 2. The trans- “ *lation, therefore, the troubles of mine heart are* “ *enlarged, i. e. increased,* is very wrong upon two “ *accounts* ; first, the verb in Hiphil [active] is “ *rendered as if it were Niphal [passive] or Hith-* “ *paël [reciprocal]* ; and secondly, in a sense di- “ *rectly opposite to its true meaning.*

“ *Take* ו from the end of הרחיב, and add it “ *to the beginning of the next word, and, I be-* “ *lieve, you will set all to rights, and the parallel-* “ *ism be restored.*”

צרות לבבי הרחיב

ומצוקתי הוציאני

“ *Coarctationes cordis mei dilata,*

“ *Et ex angustis meis educ me.*”

Dr. Lowth in Merrick's note on this place.

Verse 18. *Shorten.*] “ Houbigant puts קצר *bre-* “ *vem fac, or pone modum, instead of* רחוק “ Mr. Merrick's note on this place.

Verse 21. *O Jehovah.*] The Septuagint adds יהוה, the Arabic Domine to the end of this line, by which words those versions generally render יהוה.

## XXVI.

Verse 4. *The dissemblers.*] “עלמים occultantibus  
“ *se dissemblers.* I see nothing better.” Dr. Lowth  
in Mr. Merrick’s note on this place.

Verse 8. *Thine holiness.*] A good manuscript,  
written in the beginning of the thirteenth century,  
and collated by De Rossi, has קדש instead of ברתך.  
The Targumist seems to have had both readings  
in his copy; habitaculum domus sanctitatis tuæ,  
Targum.

Verse 12. *For my foot.*] Nam pedes mei persfite-  
runt in rectitudine, Arabic.

*I will bless thee.*] Ἐν ἐκλογαῖς εὐλογησὼ σε Κύριε,  
Septuag. Benedicam te, O Domine, in ecclesiā  
tuā, Arabic. Therefore, I think, we should read  
אברך instead of מברך.

## XXVII.

Verse 3. *In this.*] “That is, that the Lord  
“would be my light, &c.” Dr. Lowth in Mr.  
Merrick’s note on this place.

Verse 4. *With pleasure*] The verb ראה has very  
seldom any preposition between it and its object.  
The preposition א prefixed to a noun must often  
be rendered as an ablative case in the Latin lan-  
guage would be, if it had the preposition cum be-  
fore it.

Verse 5. *He could conceal.*] I think the futures  
here must be rendered by the potential mood. See  
the note on Psalm i. 2.

Verse 6. *Presently.*] עתה Brevi: intra breve  
tempus. Num. xi. 23. Noldius,

Verse 7. *When I cry.*] Cum clamavero, Syriac.  
More than fifteen copies have ונני without a co-  
pulative, which is also omitted by the Septuagint,  
Syriac, and Vulgate.

Verse 8. *Unto thee said mine heart.*] The psalmist  
from the beginning of the seventh verse has re-  
peated what was his prayer to Jehovah in the time  
of his distress. The words לך אמר לבי are a pa-  
renthesis,

renthesis, and are rendered as such by all the versions.

Verse 9. *My face seeketh thee.*] Requirat facies mea vultum tuum, Syriac. Exquisivit te facies mea, faciem tuam, Domine requiram, Vulgate. Therefore I read פני בקש instead of פני בקש, supplying the pronoun suffix י.

*From thy servant.*] Ἀπο το δούλου σου, Septuagint. A servo tuo, Arabic. Therefore I read מעבדך.

Verse 12. *And spake.*] Et locuti sunt, Syriac.

Verse 13. *I believed.*] The word אלה is not in three manuscripts of Dr. Kennicott's collation, nor was it originally in two of De Rossi's; neither is it inserted by the Septuagint, Arabic, Vulgate, Syriac, Aquila, nor Symmachus. Probably therefore it should not be in the text. From the manner in which it stands in Dr. Kennicott's Bible, I am much inclined to think it is an instance of the evil practice which transcribers had of filling up the end of a line with letters which had no meaning.

Verse 14. *Wait.*] This last verse is rendered imperatively by all the versions except the Arabic.

*And strengthen.*] Six copies have יצא in the imperative, instead of יצא in the future.

This verse seems not to have been sung by David, but by some one else; perhaps by the train of his attendants.

## XXVIII.

The first part of this psalm to the end of the fourth verse is addressed to Jehovah in the second person; then to the end of the eighth verse it speaks of him in the optative mood, and in the third person; after which, the last verse is again addressed to him in the second person; therefore I suppose the psalm to have been performed in the responsive manner.

Verse 1. *O my God.*] The Septuagint, Syriac, and Arabic agree in translating this passage thus. Probably, therefore, we should read **אֱלֹהֵי אֵל תַּחֲרֹשׁ**, instead of **צוּרִי אֵל תַּחֲרֹשׁ**.

Verse 4. *Deeds.*] Two copies of Dr. Kennicott's collation have **כַּמְעֹשֵׁי**; and the word is rendered plurally by all the versions in the Polyglott, and by the Targum.

Verse 7. *My flesh.*] **ἡ σαρκὸς μου**, Septuagint. The authors of the Syriac and Arabic versions also appear to have read **בְּשָׂרִי**, instead of **לִבִּי** *mine heart*.

Verse 8. *Of his people.*] Six manuscripts have **לְעַמּוֹ** here, and that reading is supported by all the antient versions in the Polyglott.

XXIX.

Verse 1. *Sons of the mighty.*] The Septuagint has a double rendering of this line. Several copies have אֱלִים, which word is used (according to the Keri) for *princes*, II. Kings xxiv. 15.

Verse 2. *Holy reverence.*] “גִּדְרֵי גִלְיָהֹן Gloriam five honorem notat non vulgarem, sed eximium et insignem, tanquam si *majestatem* dicas, verisimileque est inde natum *adorare* Latinum (demptâ aspiratione), quod summum honorem includit, quo afficitur is qui adoratur.” Leigh’s *Critica Sacra*. Symmachus rendered these words בִּדְרֵי קִדְשׁ, and Aquila εὐδοκῶντες αὐτῷ, and Aquila εὐδοκῶντες αὐτῷ.

Verse 6. *Lebanon bound.*] More literally thus:

And can make them bound, Lebanon like an hind calf,

And Sirion, like a young unicorn.

The pronoun suffix ם is a pleonasm, as הָמָה often is.

Verse 9. *Can shake the oaks.*] “יָדוּלֵל אֱלִים *dolore afficit quercus*. אֱלֵהּ five etiam אֱלֵהּ est quercus: certè in hoc sensu sæpe occurrit hæc vox in plurali numero formâ masculinâ inserto ך, אֱלִים: et ita accepit in hoc loco interpretes Syrus, qui reddit דְּמִיעַ אֱלִתָּא. Nam verbum דָּמַע apud Syros, ut

“ apud Hebræos etiam et Chaldæos, notat motum  
 “ aut agitationem in genere, neque dolores partus  
 “ speciatim respicit; uti neque ad eum sensum ne-  
 “ cessario restringenda est vi formæ *Piel* verbunt  
 “ ללל vld. Isai. li. 9. Vox autem אלהן quan-  
 “ quam pro quercu suo in loco non compareret in  
 “ Lexicis Syriacis, tamen in versione Syriacâ qua-  
 “ ter occurrit in hoc sensu, Hebrææ voci אלהן re-  
 “ spondens. II. Sam. xviii. 9. 10. 14. adeoque hoc  
 “ etiam loco pro quercu ponitur. De cervis par-  
 “ turientibus hæc vulgo accipiunt interpretes, quod  
 “ cum cæteris imaginibus hic usurpatis parum  
 “ convenit vel naturâ vel etiam dignitate.” Lowth  
 de Sacra Poësi Hebræorum Prælect. xxvii. pag.  
 271. not. If to this it be added, that altars erected  
 under oaks or ilex trees were favourite places of  
 sacrifice with the idolaters [see Dr. Blayney’s New  
 Translation of Jeremiah, chap. ii. 34. and the  
 learned translator’s note there], the image here  
 used will appear still more noble. The voice of the  
 Almighty can shake the very trees, under which  
 the false gods are worshipped.

Verse 10. *The deluge.*] מַבּוּל is the word used in  
 Genesis vi. 17. for the universal flood; and the  
 word is used in no other place but this, except in  
 Genesis, and there only in passages that relate to  
 that event.

In the ninth verse of this psalm, Mr. Merrick  
 con-

conjectured (from the ל in כלו being marked with a daghes, which implies, that letter is to be doubled) the true reading might be כל לו אמר instead of כלו אמר; and I have followed his conjecture.

## XXX.

This psalm is evidently a thanksgiving. The title of it is שיר תנכת דבית לדוד. See II. Sam. v. 11. and I. Chronic. xiv. 1. where we are told, that Hiram, king of Tyre, sent timber of cedars, and carpenters, and masons, to build David an house. In II. Sam. v. 10. we are told, that, previous to this embassy of Hiram, *David went on, and grew great, and the Lord of Hosts was with him*; and in I. Chronic. xiv. 2. we read immediately after the relation of the same embassy, that *David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high*. This psalm of David is plainly an ode expressive of his gratitude to God for delivering him from his foes, and rescuing him from his distresses. Now as this ode is entitled שיר תנכת דבית, and as it appears, that Hiram sent materials and workmen to build an

house

house for David about the time when the Lord had confirmed him king over Israel, I apprehend, that this ode might have been composed on that occasion.

The root דנך is used Deuteron. xx. 5. where it is rendered *dedicated* in the English Bible, and in the Septuag. ἐγκαινισεν. The Septuag. renders דנך here by ἐγκαινισμῶς.

This ode appears to be responsive, and perhaps may therefore be thought still better adapted to a royal and public festival.

Verse 6. *He rebuke.*] I confess that I cannot make out the construction here with the reading that is at present in the text, כי רנע בנפ *Quamvis momentum in irâ ejus, vita est in favore ejus.* The English translators make נפ *his wrath*, a nominative case, which it cannot be, because it has the preposition ב before it. Instead of רנע I have ventured to read נער, a word composed of the same letters, but placed in a different order. The rendering of the Septuagint, Arabic, Vulgate, and Syriac seems to me to be in favour of this reading, נער increpet. *Quoniam increpatio in irâ ejus*, Syriac. Ὅτι οργη ἐν τῷ θυμῷ αὐτοῦ, Septuagint. *Quia furor in irâ ejus*, Arabic. *Quoniam ira in indignatione ejus*, Vulgate.

Verse 8. *Established mine honour.*] A large number of copies, collated by Dr. Kennicott, have תמדת instead

instead of the word **תתעלה**. One manuscript of Dr. Kennicott's collation has, and another seems to have **יחיה** instead of **יחיה**. **Κυrie ἐν τῷ θελήματι σε παρῶν τῷ καλλεῖ μὲς δυναμει**, Septuagint. And the Arabic, Vulgate, and Syriac do also support the reading **יחיה תתעלה**.

Verse 9. *My Lord.*] Above sixty copies have **יחיה** in this place instead of **תתעלה**; and perhaps **יחיה** may be the right reading here, as we have **יחיה** in the very line immediately preceding. The authors of the Septuagint, Arabic, Vulgate, and Targum seem to have read **יחיה**, or **יחיה**.

Verse 13. *I will chaunt.*] **Ὅπως ἀν ψαλῆ σοὶ ἡ δοξα μὲς**, Septuagint. I have adopted the reading of the Septuagint **כבדתי**, and have ventured to read **אומרת** and **אדום** instead of **אומרת** and **אדום**, because the verb in the next line is in the first person.

## XXXI.

This psalm is a thanksgiving, in which the psalmist repeats the prayer that he had made in the time of his distress; and after that expresses his gratitude to Jehovah for having heard his supplication and preserved him.

Verse 2. *Saying.*] From hence to the end of the nineteenth verse, is the rehearsal of the prayer, which the psalmist had preferred in his trouble. The ellipsis of the participle *saying* is frequent in Hebrew poetry, and indeed in that of other nations beside the Jews. “Nihil Arabiæ frequentius, quam “narrare quid quis fecerit senseritque, ac statim “ejus verba sine novo præfamine, *dicens*, vel, *et* “*dixit*, narrationi attexere.” Johannis Davidis Michaëlis in R. Lowthi Prælection. de Sacra Poësi Hebræorum Notæ, pag. 153. edition. Oxoniens. In the admired Scottish ballad of Hardyknute, there are repeated instances of this ellipsis. There is one in the first part, that beautifully expresses the hurry and earnestness of the messenger :

*The little page flew swift as dart,  
Flung by his master's arm,*

“Cum

"*Cum down, cum down, Lord Hardyknute,*

"*And red yure king frae barm.*"

Verse 6. *Rescue me.*] Above sixty copies, collated by Dr. Kennicott, among which are some of the oldest and best manuscripts, have פדיתָהּ not פדיתָ, and nineteen copies have אָתִי instead of אֹתִי, and out of those nineteen fourteen copies have פדיתָ אָתִי.

Verse 7. *Thou batest, O Jehovah.*] The Septuagint, Syriac, and Arabic versions suggest (as Dr. Lowth observes) that the true reading is שָׁנַאתְּ thou batest, not שָׁנַאתִי I bate. One manuscript, written A. D. 1296, has שָׁנַאתְּ יְהוָה Thou batest, O Jehovah. It is very probable, that the reading at present in the text has arisen from this being written with an abbreviation thus שָׁנַאתְּ, the corruption of which, by the omission of the virgulæ denoting abbreviation, into שָׁנַאתִי might easily happen.

*I trust in thee, O Jehovah.*] Ego in te, Domine, speravi, Syriac. וְאֵנִי אֵלֶיךָ יְהוָה בְּטַחְתִּי may probably be the right reading.

Verse 9. *But hast made.*] There is an evident opposition between this and the preceding line. I have therefore ventured to insert the disjunctive particle *but*, though without the authority of manuscripts or of the antient versions.

Verse 12. *A grief.*] Instead of מַאֲד perhaps we should read מַאֲר. The root מַאֲר is used Ezekiel

xxviii. 14. It is there applied to the pain caused by a briar or thorn; and Buxtorf, in his Concordance, gives dolere as the sense of this root. But I rather think the true reading would be מר with a camets, and that the corruption has been made from a transcriber's expressing the point camets by the letter נ, and mistaking נ for ד; מר amaritudo, *anguish*, Isaiah xxxviii, 17.

Verse 13. *Out of remembrance.*] The antient versions join מלב with the preceding clause: but it seems to me that the phrases, *I am forgotten, and I am out of the heart or mind*, are parallel to each other.

Verse 14. *Surely.*] The particle כי is frequently affirmative, not argumentative.

*The muttering of many, &c.*] Audivi contumelias complurium, qui circa me erant, convenientes simul adversus me, consultaverunt de capiendâ animâ meâ, Arabic. Ὅτι ἤκουσα ψογον πολλῶν παροικηστῶν ἐμὲ κυκλασθῆναι, ἐν τῷ συναχθῆναι αὐτοὺς αἵμαί ἐστ' ἐμὲ, τὸ λαβεῖν τὴν ψυχὴν μου ἐβουλευσάντο, Septuag. The English Bible follows the Targum in this place, but both the Vulgate and Syriac are against that construing, as well as the Septuag. and Arabic. Therefore instead of מנור I read נרים, as the authors of the antient versions in the Polyglott seem to have done.

Verse

Verse 16. *The seasons.*] Καίρας καλεῖ τῶν προση-  
ματιῶν μεταβολῆς πλῆστον καὶ πέντε. Theodoret.

Verse 21. *Thy tabernacle.*] In tabernaculo tuo,  
Vulgate, supplying the pronoun possessive, which  
is inserted by the Syriac translator also; therefore I  
read תבנך.

Verse 22. *Besieged city.*] This line may probably  
allude to the siege of Keilah, which Saul had in-  
tended to form in order to take David. See  
I. Samuel xxiii. 8. Perhaps it should rather be ren-  
dered, *with regard to the besieged city*, or *with re-  
gard to the fortified city*. For when David con-  
sulted, whether the inhabitants of Keilah would  
betray him, God in his kindness foretold their in-  
tentions.

Verse 25. *Let your heart be strong.*] “*יָמִין* I  
“ should prefer the passive construction.” Dr.  
Lowth in Mr. Merrick’s note.

## XXXII.

Verse 1. *An instructive psalm.*] מִשְׁכִּיל seems to be the Hiphil participle from שָׁכַל *to be wise*. In an old Bible, printed A. D. 1549 (and which appears to me to be that pirated edition of Matthews's Bible, that is described in page 110 of Lewis's History of the English Translations of the Bible), the title of this psalm is rendered thus: *An instruction of David*. A psalm of David giving instruction, is the marginal rendering at present in the English Bible; and the Septuagint, if ψαλμος be supplied, is nearly the same. ΣΥΝΕΣΕΩΣ ΤΩ ΔΑΥΙΔ, Septuagint.

Verse 1. *That forget to sin.*] נָשָׁח (contrary to "all analogy if from נָשָׂא) from נָשָׁח *oblitus est*. "So Houbigant." Dr. Kennicott's note on this place, in his Remarks on Select Passages of the Old Testament.

*The punishment of transgression.*] See the note on Isaiah xl. 2. in the New Translation of the late Bishop of London.

Verse 3. *I am lost in thought.*] The translation in the English Bible is, *When I kept silence, my bones waxed old, through my roaring all the day long*. I

must own, I do not understand how a man can be said *to keep silence* who *roars* all the day long. But the verb דרש in the Hiphil conjugation signifies *to ponder, to consider, to be in deep thought*. See Genesis xxiv. 21. In this place Theodotion has rendered the word by ἐκστασιάζω.

*My bones waste.*] Ten copies of Dr. Kennicott's collation, and seven of De Rossi's have כלל consumpta sunt, instead of בלו inveteraverunt.

Verse 4. *My being parched.*] A very great number of copies collated by Dr. Kennicott have בחרבני instead of בחרבתי.

Verse 6. *In the time of finding favour.*] Ἐν καιρῷ εὐθιῶ, Septuag. In tempore exauditionis, Arabic. In tempore accepto, Syriac. In tempore acceptabili, Targum. Hence I am led to think, that the word רק was originally רך, which may signify *tendernefs, mercy, favour*.

Verse 7. *The subject of my song.*] Το ἀγαλλίαμα μὲ λυτρώσαι με ἀπὸ τῶν κυκλωσάντων με, Septuagint. Exultatio mea, erue me a circumdantibus me, Vulgate. Therefore I read רנתי פלטי מסבביני.

Verse 9. *Be not.*] Two copies of Dr. Kennicott's collation have תוד instead of תודי.

A transposition of some words seems to have taken place here. I apprehend the order of the words in the Hebrew should be בלום עדיו במתג ורסן. Critics seem agreed, that some alteration is necessary,

cessary, and this, though a very simple one, will make sense of the passage.

Verse 10. *Should attack thee.*] I read קָרַב instead of קָרַב. The author of the Syriac version and the Targumist had a plural verb in their copies, as appears from their rendering it plurally. But I think the verses are ill divided, both in the Hebrew and in all the versions, and that the words קָרַב בל should belong to this tenth verse.

In several manuscripts, this and the following psalm are written as one, but they are evidently two different compositions. Bishop Hare and Dr. Kennicott were both of opinion that this should be the last verse of this psalm, and that the next verse belongs to the following psalm, with which I have joined it.

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### XXXIII.

This psalm, from the beginning to the end of the nineteenth verse, seems to be adapted to be sung by one person alone, who might have been either the high priest or the leader of some procession. From thence to the end of the psalm appears,  
from

from the plural form of the pronouns (*our* and *us*), to have been sung by a number of persons together, who might perhaps have been a band of the priests, or of the Levites, or a procession of the people.

The twentieth and twenty-first verses speak of Jehovah in the third person: the twenty-second is addressed *to him* in the second. Hence I conjecture, that the twentieth and twenty-first were sung by the attending choir of the priests, the Levites, or the people, and the twenty-second by the same persons uniting with him, who had sung the solo part at the beginning of the psalm.

Verse 7. *Into one body.*] “ Cappellus, from the antient versions, reads כְּנֹד [velut in utre] parallel to בְּאַרְצוֹת in the other hemistich; rightly “ without doubt.” Dr. Lowth in Mr. Merrick’s note on the place.

Nevertheless, I should rather think, that the right reading is כְּנֹד *in an heap*, instead of כְּנֹד *as an heap*. The verb כָּנַס, which precedes this word, signifying *to collect, to gather together as stones*, in *acervum aliquid congerere*, makes me inclined to this opinion. The word נֹד is applied to the waters in the Red Sea, and the river Jordan, Exodus xv. 8. Joshua iii. 13.

“ God said, let the waters under the heaven be  
“ gathered together unto one place, and let the dry  
“ land

“land appear, and it was so.” Genesis i. 9. Perhaps this passage may be here alluded to by the psalmist, as below in the ninth verse there is evidently an imitation of the style of the same chapter of Genesis.

*He put them.*] Posuit eas in apothecas abyssorum, Targum. Therefore I read נתנם.

Verse 15. *Alone, modelling.*] Qui creavit solus corda eorum et intelligit omnia opera eorum, Arabic.

Verse 16. *His army.*] The Arabic and Æthiopic versions and the Targum supply the pronoun.

## XXXIV.

The title informs us, that this psalm was composed by David, when he was sent away from Abimelech on his feigning himself mad. See I. Samuel xxi. 13. But the name there given to the king of Gath is Achish. Hence Dr. Kennicott conjectured, “that Abimelech was the common title of the king of Gath (as Pharaoh of Egypt), and Achish his particular name.” Perhaps that may be the case; or perhaps the word at present in the

the title of this psalm, אֲבִימֶלֶךְ Abimelech, may be a corruption of אֲכִישׁ מֶלֶךְ (for the letter ב and כ have often been mistaken for each other, and dropping a letter is a mistake that transcribers have often made) and the true reading may be אֲכִישׁ מֶלֶךְ *king Achish*.

This is one of the alphabetical psalms; but it has some irregularities with respect to the number of the lines in the stanzas, most of them consisting of two lines, while some few have only one.

Verse 3. *Sing praise.*] One very good manuscript has תְּהַלֵּל instead of תְּהַלֵּל.

Verse 6. *Your countenances.*] The Septuagint, and the Syriac and Arabic versions shew, that we ought to read וּפְנֵיהֶם instead of וּפְנֵיהֶם.

Some critics think there are two lines lost here; but as the last line of this sixth verse begins with vau, and the antient versions shew no traces of the lines supposed to be lost, perhaps the distich never existed.

Verse 7. *Even now.*] וְנֹא nunc, jam. Genesis xxxi. 41. Noldius.

Verse 8. *The angel.*] This seems to me to be but one line, though it be somewhat longer than the rest of the lines in this psalm. It makes but one line in the Alexandrine copy of the Septuagint. See Grabe's edition.

Verse 11. *The powerful do, &c.*] One manuscript has

has כבירים potentes, instead of כפירים leones. The Septuagint has πλῆθους, which rendering is followed by all the versions in the Polyglott. The Targum alone is in favour of reading כפירים lions.

Verse 18. *The righteous cry.*] Ἐπεξέειπεν ὁ δίκαιος, Septuagint. So also the Syriac, Arabic, and Targum render the place. Hence it is plain, that the word צדיקים has been lost out of the text, as has been observed before by others. See Mr. Merrick's note on the place.

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### XXXV.

Verse 3. *And sword.*] “ סכר or סכור is the σάργαρος “ or scymitar ; דריק influences this word as well as חנית the lance.” Dr. Kennicott's note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 5. *Drive them.*] Impellat eos, Syriac. Ἐκθλέων αὐτούς, Septuagint. And the Arabic and Vulgate also insert the pronoun, therefore I read דחם.

Verse 7. *A pit.*] “ The word שחת (says Dr. Lowth) embarrasses the first hemistich, and is at “ the

“ the same time absolutely necessary to the second  
 “ hemistich, the sense being imperfect without it.  
 “ For this transposition Houbigant says he has  
 “ the authority of the Syriac.” Part of Mr. Mer-  
 rick’s note on this place.

Verse 8. *The roaring storm.*] “ שואח procella  
 “ cum fragore erumpens. Schultens in Prov. i.  
 “ 27.” Dr. Lowth in Mr. Merrick’s note on the  
 place.

*Come upon them.*] Veniat super eos malum ex im-  
 proviso, et rete quod tetenderunt capiat illos, et in  
 foveam, quam foderunt, cadant, Syriac. The  
 Septuagint and the Arabic version also have the  
 pronoun *them* plural, instead of *him* singular in this  
 verse. Therefore I read as follows;

תבואמו שואח לא ידעו  
 ורשתמו אשר טמנו תלכדמו  
 בשואח יפלו בה

The connection of the sense requires this alter-  
 ation, and it is supported by all the antient versions  
 in the Polyglott, except the Vulgate and the Tar-  
 gum.

Verse 12. *Poverty.*] “ שכול ; שכלו Houbigant ex  
 “ Syr. et Chald. Orbitatem parant animæ meæ.”  
 Dr. Lowth in Mr. Merrick’s note on the place.

Verse 13. *Did turn on my bosom.*] Judæi in sy-  
 nagogis, dum precantur, faciem operiunt. Bux-  
 torf. Synag. c. xiii. p. 270. This is part of a note

of Wettstein on Luke xviii. 13. ἀλλ' ἐτυπτεν εἰς τὸ στήθος αὐτοῦ: "but smote on his bosom."

Verse 15. *Vile persons.*] "נָרִים verberones, *whipt* "slaves, vile scoundrels." Dr. Kennicott's note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 16. *The blood polluted.*] The verb זָכַח is used Numbers xxxv. 33. in the sense of *defiling with blood*, and is there rendered by the verb φονακτοῦναι by the Septuagint.

*Deriding mockers.*] מוֹעֵץ seems to be a noun derived from the verb לַעַץ, the ל being dropped (as in מָקוֹל derived from לָקוֹל, II. Chron. xix. 7.) and so these words מוֹעֵץ לַעֲרִי are rendered by the Septuagint ἐξεμωχθησάντων μωχθηρισμῶν.

*Gnash.*] The authors of all the versions in the Polyglott read זָרַקוּ in the plural number.

Verse 17. *O Jehovah.*] More than fifteen copies collated by Dr. Kennicott have יְהוָה here instead of אֲדֹנָי. Among which is one of the best manuscripts that has been collated. The Jews in later ages had a superstitious fear of pronouncing the word יְהוָה, and therefore inserted אֲדֹנָי or אֱלֹהִים in the place of it very frequently.

*My solitary state.*] See the note on Psalm xxii. 21.

Verse 22. *Behold this.*] From the future form of the rest of the verbs in the sentence, I am inclined to

to think, that the verb ראיתָה is an imperative or optative; and it is so rendered in the Æthiopic version.

Verse 23. *Awake.*] Bishop Hare transposes some words here, and makes the following the order of the words:

העירָה אלהי למשפּטי

חֲקִיצָה אֲדֹנִי לִרְיָבִי

Verse 25. *We have caught him.*] “Houbigant “has here a very happy conjecture: for נפּשְׁנו “(which it is very hard to make sense of) he reads “(which it is very hard to make sense of) he reads “*apprehendimus eum* (see Psalm lxxi. 11.) “parallel to בלענָהוּ in the subsequent hemistich.” Dr. Lowth in Mr. Merrick’s note on the place.

XXXVI.

Dr. Lowth proposes reading thus in the beginning of this psalm:

נָאֵם פֶּשַׁע בְּרָשָׁע בִּקְרִיב לָבוֹ

אֵין פֶּחַד אֱלֹהִים לִנְגַד עֵינֵי

כִּי יִחַלֶּק אֱלֹהֵי בְעוֹנָיו

The reading לבו instead of לבי, which was suggested to Dr. Lowth by the antient versions, is confirmed

firmed by two manuscripts collated by Dr. Kennicott. See Mr. Merrick's note on this place.

Verse 3. *Hating discipline.*] The Targum seems to supply a word that has been lost here: et odio prosequatur doctrinam, Targ. There is an objective case wanting after the participle לשנא, which is thus recovered. The Targumist seems also to have read ענו לשנא instead of ענו לשנא, as it now stands.

Verse 10. *See light.*] “ Imago lucis et tenebrarum, ad exprimendas res prosperas et adversas translata, communi omnium linguarum usu frequentatur.” Lowth de Sacra Poësi Hebræorum Prælect. vi. pag. 52.

For Jehovah shall be to thee an everlasting light,  
And thy God shall be thy glory. Isaiah lx. 19.

Verse 11. *Thy bounty.*] “ The word צדקה is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c. that it is not easy sometimes to give the precise meaning of it without much circumlocution.” Note on Isaiah li. 5. in the Bishop of London's New Translation.

“ Righteousness [צדקה] in a special sense in the Hebrew and the rest of the Oriental tongues, signifieth *beneficence* or *bounty*.” Leigh's Critica Sacra.

## XXXVII.

This psalm is alphabetical; and as the matter of it is didactic, we may suppose that form to have been used with a view to assist the memory. There is nevertheless some irregularity in the stanzas, some of them consisting of only three lines, two having five, but the greater part of them having no more than four. The Latin translation of the Syriac version in the Polyglott informs us, that this psalm consists of forty-nine verses; not being able to read the Syriac, I can only propose it as a mere conjecture, whether that number should not be eighty-nine, as the psalm appears to me to consist of so many lines.

Verse 3. *And rejoice in Jehovah.* I have ventured to transpose this line and the last line of the next verse. The connection of the sense seems to me to require this change.

Verse 4. *To dwell.* I take *וַיָּדֹם* and *וַיָּבֹם* to be infinitives, not imperatives.

*The plenty of it.* *Ἐν τῷ πλεονεκτήσει αὐτοῦ*, Septuagint. *In divitiis ejus*, Vulgate. Therefore I read *וַיָּבֹם* instead of *וַיָּדֹם*.

Verse 5. *Ad for thee.*] Et ipse faciet tibi, Arabic. Perhaps לך may be lost out of the text.

Verse 13. *For behold.*] ראה Ecce. Genesis xxvii. 27. Noldius.

Verse 14. *Their sword.*] Gladium suum, Arabic. Therefore I read חרבם.

Verse 16. *That thrive.*] רבים seems to me to be the participle active in the plural number from רבה *to become great, to increase*, and to agree with רשעים.

Verse 18. *Taketh care of.*] דע, curavit. Leigh's Critica Sacra.

Verse 19. *Be dried up.*] לא יבש must be parallel to יבש in the next line. Therefore יבש must be derived from יבש aruit, exsiccatus fuit.

Verse 20. *While shining.*] Three copies have ביקר which agrees well with the rendering of the Septuagint, ἀμέλι τῷ δοξαζομένοις αὐτοῖς καὶ ὑψωμένοις, ἐκλειπόμενοι ὡς καὶ οὐρανὸς ἐξέλπεται. The word יקר signifies *bright, shining*. Job xxxi. 26.

*Come to naught.*] I have ventured to transpose כלו and כרים and to read ברומם instead of כרים. One manuscript, written in the thirteenth century of our æra, seems to have ברומם.

ואיבי יחזו ביקר כלו

ברומם כעש כלו

Twenty copies of Dr. Kennicott's collation, and sixteen of De Rossi's have now כעש, which reading

ing is also confirmed by the Septuagint, Arabic, Vulgate, and Syriac.

Verse 28. *The iniquitous.*] “Here  $\gamma$ , which  
“should begin the stanza, is lost; the best way, I  
“think, of supplying it is this. I suppose the  
“stanza  $\sigma$  ends at חסדו. The Septuagint here  
“is very much corrupted:  $\epsilon\iota\varsigma\ \tau\omicron\nu\ \alpha\iota\omega\alpha\ \phi\upsilon\lambda\alpha\chi\theta\eta-$   
“ $\sigma\sigma\omicron\tau\alpha\iota$ , is a version of the present imperfect and  
“corrupt reading לעולם נשמו:  $\alpha\mu\omicron\mu\omicron\sigma\iota\ \epsilon\lambda\theta\eta\sigma\omicron\tau\alpha\iota$ .  
“ $\sigma\sigma\omicron\tau\alpha\iota$ , is a corrupt reading of what is in other  
“copies or versions  $\delta\iota\ \alpha\mu\omicron\mu\omicron\sigma\iota\ \epsilon\lambda\theta\eta\sigma\omicron\tau\alpha\iota$ , which  
“ (inserting  $\epsilon\iota\varsigma\ \tau\omicron\nu\ \alpha\iota\omega\alpha$  in the middle) gives us  
“the true reading עוֹלָם לְעוֹלָם נִשְׁמָד.” Dr. Lowth  
in Mr. Merrick’s note on this place.

Verse 31. *And his feet, &c.*] A manuscript  
written A. D. 1290 has ולא instead of לא. It is  
necessary to read תמעד instead of תמעד, other-  
wise the verb will not agree with its nominative case  
אשריו.

Verse 35. *Shooting up.*] “Hare’s readings אעבר  
“מתעלה I think are both right. The first justi-  
“fied by the Septuagint; the second by the Sy-  
“riac, Septuagint, and Hieron.” Dr. Lowth in  
Mr. Merrick’s note on this place.

$\epsilon\iota\varsigma\ \tau\omicron\nu\ \alpha\iota\omega\alpha\ \phi\upsilon\lambda\alpha\chi\theta\eta\sigma\omicron\tau\alpha\iota$ , and  $\epsilon\lambda\theta\eta\sigma\omicron\tau\alpha\iota$   $\omega\varsigma\ \tau\alpha\varsigma$   
 $\epsilon\lambda\theta\eta\sigma\omicron\tau\alpha\iota$   $\omega\varsigma\ \tau\alpha\varsigma$ , Septuagint. It seems to me, that  
according to this rendering we should read בארץ  
instead of רענן, and this reading,

which is supported by the Arabic, Vulgate, and Æthiopic, may be thought somewhat more likely to be right, because the word מורח does not occur in the sense of arbor indigena any where else, though it often signifies indigena.

Verse 36. *But be passed away.*] I retain the reading, that is in the text ויעבר. But the antient versions in the Polyglott suggest the reading ויאעבר, *And I passed by.* But the Targum is in favour of ויעבר.

Verse 37. *Keep to integrity.*] Φυλάσσει ἀκακίαν καὶ ἰδέ ἐνδύηται, Septuagint. All the versions and the Targum interpret the passage thus.

*The consequence.*] “ מורח tria significat, 1°. *finem*, 2°. *mercedem, quæ in fine operis persolvitur*, 3°. *præmium*, Jerem. xxix. 10. Prov. xxiii. 18. 3°. “ *posteritas, filii*, Psalm cix. 13.” Leigh’s Critica Sacra. וְכֵן unusquisque, singuli, quilibet, 1. Paralip. xvi. 43. Noldius.

Verse 38. *Are cut off.*] Τα ἐκκαταλειμματα των ἀσεβων ἐξολοθρευθησονται, Septuagint. Reliquiæ impiorum interibunt, Æthiopic and Vulgate. Τα ἐσχατα των ἀνόμων ἐκκοπησεται, Symmachus.

Verse 39. *The salvation.*] Two manuscripts omit the copulative, and so do the Syriac and Arabic versions: and the order of the alphabet requires the ו to be left out, that this verse may begin with ת.

XXXVIII.

Verse 1. *To excite the memory.*] This psalm is evidently a prayer, and so is the seventieth psalm, which has the same title. It is remarkable, that according to the way in which the psalm has hitherto been divided from the title, we have זכור, a verb transitive without any objective case after it. I have ventured in both places to supply the word *God* in the translation.

But I have some doubt whether these two psalms should not be otherwise divided from their titles, This thirty-eighth perhaps should stand thus:

מזמור לדוד להזכיר יי  
אל בקצף תוכיחני

A psalm by David to excite the memory of Jehovah.

O God, with thy rage thou correctest me, &c.

The seventieth perhaps should stand thus:

למנצח לדוד להזכיר אלהים להצילנו  
ידה לעזרת חושד

To him that giveth victory, by David, to excite the memory of God to deliver him.

O Jehovah, haste to help me, &c.

In this last passage one manuscript had originally לְדַעֲלֵנִי in the place of לְדַעֲלֵנִי; and the method of dividing the title, which I have proposed, is confirmed by the rendering of the Septuagint, which has

Ἔς τὸ τέλος τῷ Δαυὶδ  
Ἔς ἀνάμνησιν εἰς τὸ σῶσαι με Κύριον.

Verse 2. *O God.*] All the versions in the Polyglott render הֵן as a negative particle. But, I think, that rendering does not agree very well with the complaints the psalmist makes, of already feeling the power of the divine wrath.

Verse 4. *Healib.*] “ שָׁלוֹם. Pacis vocabulum  
“ apud Hebræos latissimè patet. Nam compre-  
“ hendit id quod Græci dicunt χαλεπὸν, et ὀδυνηρὸν,  
“ et ἐμπράττειν.” Leigh’s Critica Sacra.

*The punishment.*] See the note on Psalm xxxii. 4.

Verse 5. *Are on mine head.*] “ Superaverunt ca-  
“ put meum, Arabic. S. Ambrosius, superposue-  
“ runt, et explicat supertransierunt caput meum, et  
“ supereminent mihi, ut sensus meos deprimant.”  
Nobilii Notæ in Septuaginta.

Verse 8. *Fever.*] Quoniam lumbi mei impleti  
sunt combustione, Targum. “ קָלָה per metony-  
“ miam torruit, torrefecit, combussit quod tosta  
“ torrefacta, et combusta fiunt leviora. Jerem. xxix.  
“ 22.” Leigh’s Critica Sacra.

Verse 11. *Troubleth mine eyes.*] I apprehend this  
verse

verse should end with the word **דָּם**, and that **דָּם** is a verb from **דָּמָה** *to trouble*. The verb **דָּם** is used in this sense Exodus xiv. 24.

The passage thus construed is a very accurate description of a person at the very last extremity. The heart flutters, the strength fails, the eyes swim, and the light gives them pain.

*Illa graves oculos conata attollere, rursus  
Deficit; infixum stridet sub pectore vulnus.  
Ter sese attollens, cubitoque innixa levavit,  
Ter revoluta toro est; oculisque errantibus, alto,  
Quæsit cælo lucem, ingemuitque reperta.*

Virgil. *Æneid.* iv. 689.

The words **דָּם אִין אִין** seem to me to belong to the next line.

But Michaëlis, in his German translation of the Bible, renders these words **דָּם אִין אִין** thus:

“Even these are no more with me:”

which construing is the same with that of the Targum, *atque iidem ipsi non sunt mecum*.

Verse 18. *Affliction.*] Several copies have **וּמִכְאֲבֵי** instead of **וּמִכְאֲבֵי**, and one manuscript written in the year 1296 of our æra has **וּמִכְאֲבֵי** without the pronoun.

Verse 20. *Without cause.*] “I think **דָּם** here (for “**דָּם**) is a remarkable instance of a reading

“merely conjectural, unsupported by any authority but that of the context, of the truth of which no possible doubt can be made. Hare and Houbigant, and I suppose every other competent reader has hit upon it. You see the two hemistichs are parallel and synonymous, word answering to word.” Dr. Lowth in Mr. Merrick’s note on this place.

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### XXXIX.

Verse 1. *Jeduthun* is mentioned as a singer in I. Chronic. xxv. 3. This psalm was perhaps composed by David to be sung by that Jeduthun.

The psalm describes first the uneasiness of the author, and his striving in vain to keep silence, while the ungodly were before him; then from the beginning of the fifth verse it rehearses what was his prayer to God, when he found that he could no longer refrain from speaking. The prayer, from the beginning of it to the end of the seventh verse, is a confession of the transitory frailty of man; then to the end of the eighth verse the psalmist avows his confidence to be placed in Jehovah alone, whose protection he intreats; the tenth and  
eleventh

eleventh verses are a declaration of the psalmist's submission to the punishments inflicted by God, and his resignation to the divine will; the twelfth verse is an acknowledgment of the power of the wrath of the Almighty, and a description of its effects on the human frame; the thirteenth and the fourteenth are a supplication for his mercy.

Verse 2. *Putting a muzzle.*] Seven copies of Dr. Kennicott's collation (one of them a very antient and excellent manuscript) have מוֹמֵם the participle of the Hiphil conjugation, instead of the substantive מוֹמֵם.

Verse 3. *Without good.*] בְּאִשְׁמָה absque. Prov. xx. 3. Job. xxi. 19. Noldius.

Verse 5. *When I take notice.*] Eleven copies of Dr. Kennicott's collation (and among them is a very antient manuscript) and four copies of De Rossi's collation have וְחָדַעָה.

Verse 6. *The bloom of every mortal.*] I think that this line should stand thus:

אֵךְ כָּל תֵּבֵל כָּל אִדְם נֶצַח  
instead of thus אֵךְ כָּל תֵּבֵל כָּל אִדְם נֶצֶב

For the first כָּל, which is at present before תֵּבֵל in the text, is not to be found in sixteen copies of Dr. Kennicott's collation, nor in thirteen copies of De Rossi's collation; and the Genoa edition of the Psalms, printed A. D. 1516, has נֶצַח the flower, the bloom, in the place of נֶצֶב.

Verse

Verse 7. *As a shadow.*] “ Vatablus and Grotius “ observe, some books read כצלם—same thought “ in Sophocles’ Ajax, v. 125.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages of the Old Testament. Tanquam umbra pertransit, Æthiopic.

*Riches.*] רמון is the reading at present in the text. Reponit thesauros, Syriac. Whence I conjecture, that the Syriac translator read רמון.

Verse 8. *O Jehovah.*] Above fifty copies have רמון here instead of אדני.

*Transgressors.*] פשעי is parallel to נבל *the foolish*, in the next line, and therefore I think it should be rendered *transgressors*, not *transgressions*.

Verse 12. *His beauty is dissolved.*] Et liquefactum est, instar tineæ disruptæ, corpus ejus, Targum. תמס without the points may be considered as the third person feminine of the future tense of the Niphal conjugation, and consequently may be rendered passively. But whether the noun תמס be feminine or not may be doubted, for it does not occur any where, joined with a verb or adjective, so as to determine the gender of it.

*Surely the bloom, &c.*] There seems to me to be great reason to suppose, that this line was at first the same with that above in the sixth verse, which bears some resemblance to it. Several copies have the word נצב at the end of this line; instead of which

which the Genoa edition has in the sixth verse צֶחָר *the bloom*. The author of the Targum seems from his interpretation לעלמא semper, to have read צֶחָר here, and to have mistaken ה for ח.

Festinat enim decurrere velox

*Flosculus*, angustæ miseræque brevissima vitæ  
Portio, Juvenal. Satyr. ix. 126.

All flesh is grass, and all its glory like the *flower*  
of the field. *Isaiah xl. 6.*

Verse 14, *That I may be relieved.*] One manuscript has the י in the word וְאֶבְלִינָה upon a rasure. Probably the word should be either וְאֶבְלִינָה or else וְאֶבְלִינָה.

Schultens, in his *Origines Hebrææ*, vol. i. p. 47. says this passage should be translated thus: Abscede a me (פָּנִים וְאֶבְלִינָה) et serenare liceat frontem, luctu et mœrore perditam. But in the forty-third page of the same volume he has the following quotation from Camus, an Arabian author: Dicitur aurora בִּלְג, quum splendet et surgit; et omne quod nitet אֶבְלִיג audit; undecimâ autem conjugatione de omni re adhibetur clarâ, manifestâ et candore quasi splendente: quartâ vero conjugatione אֶבְלִי est, clarum reddidit, nec non *mœrore levavit*; et vir בִּלְג dicitur, quum exporrectâ est fronte.

## XL.

It seems to me, that we have here two psalms, which have been mistakenly made into one. In Dr. Kennicott's Bible, this psalm is divided into three parts; the first ending with the sixth verse, the second with the first word of the twelfth verse, and the third reaching to the end of the psalm.

That the psalms are not properly divided from each other in some places seems to be universally allowed (see Mr. Merrick's note on the forty-second and forty-third psalms); and their being divided very differently in the antient versions shews plainly that there has been always a difference of opinions upon this subject.

The first part of this psalm to the end of the eleventh verse is evidently a thanksgiving. The rest of it, which I apprehend should be called the forty-first psalm, is a supplication or prayer. It may further be worthy of observation, that this latter part from the fourteenth verse tallies almost exactly with the seventieth psalm from the second verse. So that if the last part of this psalm from the beginning of the twelfth verse were reckoned the forty-first psalm, it would be a prayer very much

much resembling the seventieth psalm, and might quite as well be accounted an entire psalm by itself as that is.

Verse 6. *None to be compared.*] Above sixty copies of Dr. Kennicott's collation have ערך the passive participle here, instead of ערך.

I have ventured also to read אנדם ואדברם instead of אנדה ואדברה, and to transpose some words, and read

אתה ידעה אלהי און ערך אליך

דבות עשית נפלאותך ומחשבתך אלינו

אנדם ואדברם עצמו מספר

Verse 7. *A body.*] Mr. Pierce of Exeter, in his comment on the epistle to the Hebrews, supposes the true reading here to have been אתה נזה instead of אנדם; and this conjecture was highly approved of by Dr. Lowth. [See Mr. Merrick's note on this place.] I will venture to add another conjecture; viz. that we should read קרית *thou dost frame*, instead of כרית *thou dost pierce*. Thus the passage will agree entirely with the Septuagint version of it, *οὐκ ἔστιν ἡμεῖς ἀλλὰ καὶ ὁ θεὸς ὁ κατασκευάσας ἡμᾶς.*

It seems to me, that there is little doubt but that the Jews have maliciously altered this passage. The exact agreement of all the copies that have been yet examined (except one which has אומם) and this reading אנדם being consonant to the paraphrase of the Targum are strong circumstances against them.

Aures ad auscultandam salutem tuam perforasti mihi. Targum.

It seems plain, that this corruption was made in the text after the publication of the Septuagint, and before the publication of the Arabic version, and that the Arabian translator doubted which was the true reading, *אני נזה קרית לי* or *אני נזה קרית לי*, for he has inserted a translation of both in his version.

Verse 8. *Therefore.*] *אני* ideo. Jud. v. 8. Noldius.

Verse 12. *O Jehovah.*] As it is *אני יהוה* in the Hebrew, it would be still more literally rendered, *O thou Jehovah.* I see from Dr. Kennicott's notes, that Mr. Mudge thought, that a new psalm began here; but Dr. Kennicott was of a different opinion.

Verse 18. *They plot against me.*] *Cogitarunt adversum me*, Syriac. By which I am led to read *אני* instead of *אני*.

## XLI.

Verse 2. *Him that is wise.*] מַשְׁכִּיל is the participle of the Hiphil conjugation from שָׁכַל *to be wise*, which verb, as far as appears from the concordance, is never used in the sense of *attending to*. The word מַשְׁכִּיל has here the same sense in which it is used Psalm xiv. 2. It signifies in both places *one wise enough to be religious and virtuous*; according to that definition of wisdom given by Solomon, Proverbs ix. 10. “The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.”

The word אֵל is not a preposition here, but a negative particle in my opinion; though all the antient versions in the Polyglott render it as a preposition. Instead of לֹא I read לֹד.

The psalmist first breaks out into an exclamation at the great felicity of those who have been prudent enough to be religious and virtuous, and then, having described the advantages they enjoy through the favour and protection of Jehovah, he goes on in the fifth verse to intreat that the great mercy of the Almighty might be extended to him, even though he had sinned.

Verse

Verse 3. *And maketh him to prosper.*] Two copies of Dr. Kennicott's collation [one of them a very good manuscript] have  $\text{וַיַּשְׁקֵם}$ , and it seems to me that the Authors of the Targum, the Septuagint, Syriac, Arabic, and Vulgate versions read  $\text{וַיַּשְׁקֵם}$  et beatum faciet eum in terra, Vulgate.

*And doth not give him up.*] The authors of the Septuagint, the Syriac, Arabic, Vulgate, and Æthiopic versions seem to have  $\text{וַיַּשְׁקֵם}$  the third person, instead of  $\text{וַיַּשְׁקֵם}$  the second.

Verse 4. *Upon his restless bed.*] A good manuscript written A. D. 1286 has  $\text{עַל}$  upon, instead of  $\text{כָּל}$  all, and I have no doubt but that it has preserved the true reading.

The literal English of the Hebrew thus corrected is, *Upon his bed of turning in his sickness.* The expression is exceedingly descriptive, as any one, who has ever felt either pain or grief during the night, may easily perceive.

Ἀὐτὰρ Ἀχιλλεύς

Κλαίει, φίλῃ ἑταίρῳ μιμνημένος, εἶδε μιν ὕπνῳ

Ἥρει πανδάματ' αἰνέει, ἀλλ' ἐςρεφεί' ἐνθα καὶ ἐνθα,

Πατρὸς αἰὲρ πόθεν ἀδρότητα τε καὶ μένος ἦν.

Ἦδ' ὅππῃ ἐκτολῦπευσε σὺν αὐτῷ, καὶ παθεὶν αἰχμαλίας,

Ἀνδρῶν τε πτολέμας, αἰχμαλίας τε κυματὰ πείρων,

Τῶν μιμνησκόμενος, θαλερὸν κατὰ δαίμονα εἶβει

Ἄλλοτ' ἐπὶ πλεῖρας κατὰ κρημνισμός, ἀλλοτ' ἐαυτῷ

Ἑπταίης, ἀλλοτ' ἐν τῷ κρημνισμῷ.

Iliad. xxiv. lin. 3.

Verse

Verse 7. *And if they come.*] The verbs throughout the next six lines are plural in the Syriac version. Probably therefore they should be so in the Hebrew.

Verse 12. *Repay them for this.*] כן propter. Genes. xviii. 28. Noldius. The adding כן, as most interpreters do, to the following clause, does not suit with the purport of the preceding lines, which describe the psalmist as in distress, and petitioning for help.

Verse 14. These two lines are, as Dr. Lowth has well observed, a corollary of the transcribers upon coming to the end of the first of those five books, into which the Jews divide the psalms. Short sentences of a similar kind (such as Soli Deo gloria) are often to be found at the end of printed books.

## XLII.

Verse 5. *The assembly of the great.*] “The Greek  
 “version reading here *δυναμεις*, and the Syriac  
 “עֲסָן (*magnus et fortis*), give the idea of אֲדִיר, and  
 “therefore it is probable, that the original word  
 “was אֲדִירִים *magnates*. This plural is expressed  
 “אֲדִירִים without the first י in Walton’s Polyglott,  
 “in Jeremiah xiv. 13.; and וְאֲדִירִים without the  
 “second י in Zechariah xi. 2.; and in Ezekiel  
 “xxxii. 18. without either י, in the same verse  
 “with הֶמָּן, as here אֲדִירִים *illustres et fortes*, which  
 “is the very reading here in three of our manu-  
 “scripts.” Dr. Kennicott.—“The same learned  
 “gentleman observes, that the lexicographers  
 “agree in rendering סָךְ by *numerus, catus, fre-*  
 “*quentia*.” Mr. Merrick’s note on this place.

The leaving out the letter י, and supplying the  
 place of it by Hirek longum, has been common  
 since the invention of the vowel points, and has  
 probably been the cause of many corruptions in the  
 text of the scriptures.

The verbs in this verse are in the future form,  
 and I have rendered them as speaking of future  
 time.

time. The Syriac translator says, that this is  
 “ psalmus, quem David canebat, dum exularet, cu-  
 “ piens redire Hierosolymam;” and Michaëlis is  
 of the same opinion. “ Illo tempore videtur  
 “ compositum, quo filium degenerem fugiens Da-  
 “ vid, ad tutas se Libani radices receperat; quod  
 “ cum fecisse, ac Septentrionalia Palestina, ejus  
 “ quæ ultra Jordanem est, petiisse ex II. Sam. xviii.  
 “ 24. 26. 27. manifestum. Is certè qui in hoc  
 “ psalmo loquitur, sede sacrorum pulsus, et exsul  
 “ v. 5. 6. circa Hermonem summum Libani ju-  
 “ gum, eternis nivibus Jordanem alens, oberravit,  
 “ v. 7. quæ loca nunquam adiit David Saulum  
 “ fugiens, sed in meridionalibus Judææ latuit.”  
 Michaëlis notæ in Lowth. Prælect. de Sacra Poësi  
 Hebræorum, pag. 117. edit. Oxon.

Verse 7. *Mizar.*] “ Mizar, an adjoining moun-  
 “ tain to Hermon, small, *the little mountain.* Re-  
 “ tain the original word.” Dr. Kennicott’s note  
 on this place, in his Remarks on Select Passages in  
 the Old Testament. “ A nonnullis traditur duos  
 “ esse *חרמון* nomine montes, unum non procul a  
 “ Gelboâ juxta Jordanem, alterum vero multo al-  
 “ tiorem supra Trachonitidem regionem. Quod  
 “ equidem haud obscurè etiam David, Psalm xlii.  
 “ v. 7. innuere videtur, dum inquit de terra Jor-  
 “ danis et Hermoniim a monte modico.”

The above is taken from the Interpretation of the

proper names that occur in the Bible, published at the end of the last volume of the London Polyglott.

One manuscript has **אלוד** *my God*, after **אוכרד**, and the Alexandrine copy of the Septuagint has **Κυριε**.

Verse 11. *While they are breaking my bones.*] **Εν τω καταλυσθαι τα ὅσα μου**, Septuagint. *Cum fractione ossium meorum*, Syriac. “Arabic sense” of **רצח** *confregit*, with **ב** respecting the thing.” Dr. Kennicott on this place, in his *Remarks on Select Passages in the Old Testament*. But perhaps we should read **ברצץ** from **רצץ** *confringere*, and according to the Septuagint and Syriac we should read **עצמותי** without the preposition.

Verse 12. *The safety of my person.*] There can be no doubt but that we should read **ישועת פני ואלוד** (as it is here written) above in the sixth verse. It is obvious also, that the division of the sixth and seventh verses from each other is at present ill made, and that the athnac should be placed after **ואלוד**.

## XLIII.

More than thirty MSS. confirm the opinion of Dr. Lowth [Prælect. pag. 229.] that this and the preceding are one psalm. The similarity of the composition in each, and the return of the same burden in this, that is to be found in that, are proofs that this opinion is well founded.

Verse 4. *O Jehovah.*] Four copies of Dr. Kennicott's collation have מבוך instead of מבוה without the pronoun: one manuscript of the same collation has ידח at the end of this line, instead of אלהים; and another omits the second אל in the beginning of the next line.

## XLIV.

Verse 3. *Madeſt them ſhoot forth.*] “ Et germinare feciſti eos, i. e. patres noſtros. Houbigant. “ Anſwering to אָמַצְתָּם.” Dr. Lowth in Mr. Merri-  
 cke’s note on this place.

At the beginning of this verſe there ſeems to be an inſtance of two readings inſerted in the text: יְדָ אַתָּה *Thou, thine hand.* One manuſcript omits יְדָ *thine hand.* The Septuagint and Syriac verſion omit אַתָּה and retain יְדָ.

Verse 5. *O my king and.*] Συ εἰ ὁ βασιλεὺς μὲ καὶ ὁ θεὸς μὲ, ὁ ἐντελλόμενος ταῖς ſωτηρίαις Ἰακώβ, Septuagint. Therefore I have ventured to read אַתָּה מַלְכִי וְאֱלֹהֵי מִצְרָיִם.

Verse 7. *Not in our bow.*] Non enim arcubus noſtris fidimus, neque armis noſtris ut liberent nos, Syriac. Therefore I read

כִּי לֹא בַקֶּשֶׁתֵינוּ נִבְטַח  
 וְחִרְבָנוּ לֹא תוֹשִׁיעֵנוּ

Verse 10. *Caſt us off.*] Three MSS. of Dr. Kennicott’s collation and one of De Roſſi’s have וְנִחַתְנוּ; and the Syriac and Arabic verſions and the Targum have the pronoun inſerted.

Verſe

Verse 11. *Despoil us.*] Four MSS. of Dr. Ken-  
nicott's collation have לנו instead of למ, and the  
correction is supported by the Syriac, Arabic, and  
Æthiopic versions and the Targum.

Verse 16. *Our confusion.*] One manuscript, writ-  
ten A. D. 1281, has כלימתנו instead of כלמתי, and  
therefore I read כלמתנו. Another very antient ma-  
nuscript has ננדרו in the place of נגדי, and two  
copies have כסתנו for כסתני.

Verse 23. *For slaughter.*] One manuscript collated  
by De Rossi had originally למבזה *ad occisionem*,  
here.

Verse 24. *Forget us.*] One manuscript collated  
by De Rossi has תשכח instead of תזכר. The Sy-  
riac translator appears to have read תשכחנו.

Verse 27. *Thy name.*] Ἐνεκεν τοῦ ἁγίου ὀνόματος σου, Sep-  
tuagint. Propter nomen tuum sanctum, Arabic.  
Therefore I read שמך instead of חסדך.

## XLV.

Verse 1. *To him that giveth victory.*] למנצח is omitted in three MSS. and probably ought not to be inserted here; for the title seems to be perfect without it.

*Six-stringed instruments.*] “Vox Hebræa variâ quidem est significatione, sed origine certâ; deducitur enim ab alterâ voce Hebraicâ quæ significat sex, ut docet Kimchi. Quamobrem tam de instrumentis hexachordis, quam de floribus li-  
 “liorum dicitur, quia his sena sunt folia, et illis  
 “chordæ senæ,” Leigh’s Critica Sacra.

Verse 2. *Boileth over.*] “רדש Verbum hoc non  
 “solum eructare, sed etiam præ calore et fervore  
 “ebullire, ut fit in patellâ, significat.” Leigh’s  
 Critica Sacra.

*I will rehearse.*] אמר is in the future, and has a future signification here.

*Move swiftly, hastening to repeat.*] In the English Bible this line is rendered, *My tongue is the pen of a ready writer*; and with this rendering the versions in the Polyglott agree. But I must own, I do not see how the tongue can be called a pen. If, as the  
 Targum

Targum explains it; the line contains a simile between the tongue and a pen, it is not an adequate one; for speech uttered by the tongue is more swift than the pen of the readiest writer.

I take *עָמָה* to be the imperative mood of the verb *עָמָה* *festinavit*. One manuscript of great antiquity and four other copies have *סָפֵר* instead of *עָמָה*. The word *סָפֵר* signifies *to relate, to rehearse*: see Genesis xxiv. 66. Instead of *מִדָּוִד* one copy has *מִדָּוִד* from the verb *מָדָה* *to hasten*.

The line thus construed expresses the fire and impetuosity of the poet, whose tongue could hardly utter words fast enough to keep pace with the rapid flow of his ideas; and it is perfectly parallel to that with which the ode commences,

Mine heart boileth over with a good subject.

Verse 4. *Is girt.*] *דָּוִד* is the participle passive, not the imperative mood. The former verse described the beauty of the person, and the graceful speech of the king; this—his might and majestic mien.

Verse 5. *Prosper.*] The word *וַהֲדָרָךְ*, which begins this verse in the Hebrew, has probably been repeated by the mistake of a transcriber, it being the last word of the preceding verse. It is wanting in two copies, one of which is a very antient manuscript.

*In the cause of.*] על דבר Propter. Genes. xii. 17.

Noldius.

*Shall shower down.*] Instead of מורד the very learned Archbishop Secker proposed reading מורה; but he construed that reading thus,

“And thou shalt teach thy right hand.”

But I have ventured to take מורה as a third person feminine of the future tense, and to understand it in that sense in which the verb ירה is used in the Hiphil conjugation, Hosea vi. 3. x. 12.

Verse 6. *The sons of thy bow.*] The Chaldee Targum has here preserved three words, which are quite necessary to the sense: רבני קשתך ושתלחן Et filij arcûs tui immittentur. “In Job xli. 19. an “arrow is called בן קשת the son of the bow.” See Dr. Sharpe’s Letters, containing a new method of learning the Hebrew language, page 15. The line thus restored is parallel to that which precedes it:

Thine arrows shall be sharp.

Verse 7. *O king.*] I apprehend that המלך belongs to this line, and that is a vocative case. I insert the verb דמין after כסאך, and construe אלהים as a nominative case. The expression כסאך דמין is to be found Psalm ciii. 19.—See Bishop Hare’s notes. The translation of this and the following verse in the English Bible is

“Thy

"Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre; thou lovest righteousness and hatest wickedness, therefore God, *thy God*, hath anointed *thee* with the oil of gladness above thy fellows."

One has need only to ask the questions, *Whose God was it that anointed?* and *whom did he anoint?* to see the necessity of making some alteration.

Verse 9. *With myrrh.*] Perhaps these were the drugs, with which the oil for the anointing of the kings of Israel and Judah was prepared. Two of them, the myrrh and the cassia, are the same with those from which the oil for the consecration of Aaron and his sons was commanded to be made. See Exodus xxx. 23.

*And cassia.*] One very antient manuscript and three other copies have וקציעות.

*From the sanctuary of Jehovah.*] מן דודלי is the present reading in the Hebrew. Upon no better authority than mere conjecture I have ventured to read מן דודלי ידמה. The writing ידמה contractedly by an י only, and then erroneously adding that י to the end of the preceding word, has not been unusual; see Kennicott's Dissertat. General. sect. 25.

The poet, having described the beauty, the majesty, the dignity, the might, the justice, and the holy appointment of the prince, uses this last image to give the very highest idea he could of the solemnity

lemnity and sanctity of his robes, and tells us, "that all his garments came from the sanctuary of "Jehovah," i. e. were of the same kind with those used there.

"Hebræorum sacerdotum ac præcipuè pontificis  
 "maximi, solennibus vestimentis induti, is erat  
 "ornatus, ita ad decorem et gloriam composita  
 "species, ut apud eos, quorum in animis cum  
 "tanto splendore conjuncta erat sanctitatis opinio,  
 "nihil omnino augustius cogitari potuerit. Hâc  
 "itaque imagine utuntur Hebræi in signandâ no-  
 "tione eximii decoris, aut perfectâ supremæ ma-  
 "jestatis formâ exprimendâ," Lowth de Sacra  
 Poësi Hebræorum Prælect viii. pag. 71.

The Syriac version has nothing at all of ivory here. Myrrham, et cassiam, atque stacten redolent omnia vestimenta tua, ex æde præcipuâ deprompta, et e domo meâ, te lætificaverunt, Syriac. Ex æde præcipuâ seems to be the rendering of מן דוכל: and e domo meâ appears to be the translation of another expression synonymous to מן דוכל. There is not any such word at present in the text, but there are all the letters of it except two, which may have been lost. We have מן in the text, and the word מנוח compounded of the preposition מ, the noun נוח *an habitation*, and the pronoun י, would signify the very thing express'd by the Syriac version, e domo meâ, *from mine house*.

Perhaps

Perhaps then this may be an instance of a marginal gloss, or correction, having crept into the text, which indeed is suspected, if not proved, to have been the case in other places: see Kennicott *Dissertat. General.* sect. 18, 19. The original reading here might have been

כל בגדתך מן דיכל יהוה  
Instead of which some copies might have had

כל בגדתך מנה יהוה

From the abridged way of writing יהוה one of these readings came to be מן דיכלי and the other מנה. This difference of the copies being observed by a transcriber, he placed the word מנה in the margin, together with שן (which, in the Hiphil conjugation, signifies *to alter or change*), to shew that it was an alteration of the reading in the text, into which this was afterwards injudiciously inserted by another copyist.

Verse 10. *Make thee rejoice.*] שמדוך seems to me to belong to this line.

Verse 11. *Hearken, O daughter.*] The next eight lines are addressed to the queen. It appears, from this latter part of the psalm, that it was an epithalamium, composed on the marriage of one of the kings of Judah.

Verse 14. *Her appearance.*] I have ventured to read פניה instead of פנימה. Omnis gloria filiae regis intus est, Syriac. But then the psalmist is describing

describing the dress and external splendour of this personage; and from the parallelism of the lines we are led to expect a word corresponding with לבושה *ber vesture*.

Verse 15. *She is brought with rejoicing.*] The next three lines describe the festivity and joy of the nuptial procession. “ יבֵל afferre vel adducere significat, idque cum gaudio et lætitiâ, vel ejus qui ducit, vel ejus qui ducitur, ut variis exemplis ostendit Serrarius in Jos. vi.” Leigh’s Critica Sacra.

Verse 16. *Coming with her.*] Two MSS. have לָהּ in the place of לָךְ, and the correction is confirmed by the connection of the sense; for the king being spoken of in the third person in the next line, this line would hardly be addressed to him in the second, as the sentence does not conclude till the end of the next line.

Verse 17. *In the place of.*] In loco patrum tuorum erunt justi filii tui, Targum. “ תַּחַת in loco “ Genesis ii. 21. Exod. xvi. 29.” Noldius.

XLVI.

Verse 1. *Together with virgins.*] This ode appears to be a thanksgiving for some victory or deliverance. The expression *על ילמות* has by some been understood to specify the musical instrument, which was used to accompany the singing of it. But the word *עלמה* signifies a *virgin or maiden*, and *עלמות* is the plural of it, as may be seen Cantic. i. 3. and the preposition *על* signifies, according to Noldius, cum, unà cum, in some places : see Eccl. xii. 14. and I. Sam. xiv. 32.

That the women joined in concert with the men, or else sang in answer to them in celebrating the victories or the deliverances of the Jewish nation, may be seen by the song of Miriam and the women at the Red Sea. In the apocryphal book of Judith the same custom is largely described; chap. xv. 12, “ Then all the women of Israel ran  
“ together to see her, and blessed her, and made  
“ a dance among them for her; and she took  
“ branches in her hand, and gave also to the wo-  
“ men that were with her; and they put a garland  
“ of olive upon her and her maid that was with  
“ her, and she went before all the people in the  
“ dance,

“ dance, leading all the women : and all the men  
 “ of Israel followed in their armour with garlands,  
 “ and with songs in their mouths. Then Judith  
 “ began to sing this thanksgiving in all Israel,  
 “ and all the people sang after her this song of  
 “ praise.”

Verse 5. *But the streams of a brook.*] Τα ποταμ  
 αι ὀρημαται εὐφρανουσιν την πολιν τα Θες, Septuagint.  
 I have ventured to read פלני נדר instead of נדר  
 פלני.

Mr. Green understands this of the waters of Si-  
 loam, whose stream ran near to Jerusalem, and was  
 beneficial and pleasant to its inhabitants. The  
 peaceful brook is opposed to the roaring and tem-  
 pestuous ocean ; one an emblem of the small force  
 that defended Jerusalem, the other of the tumultu-  
 ous and numerous troops that attacked it. Thus in  
 Isaiah, “ the waters of Siloam that flow gently,”  
 are opposed to “ the waters of the river strong and  
 mighty, even the king of Assyria and all his force.”  
 See Lowth’s Isaiah, viii. 6. and the learned Bishop’s  
 note.

## XLVII.

Verse 2. *O all my people.*] One manuscript has כל העמים, which seems to me preferable to כל העמים *O all ye peoples.* For what cause of joy was it to other nations, that God had "*subdued peoples under the Jews, and nations under their feet?*"

Verse 3. *Above all Gods.*] Some MSS. collated by De Rossi, have על כל אלהים here instead of על כל הארץ. The same expression occurs Psalm xciv. 3. and therefore I think it may be the best reading.

Verse 5. *With us.*] לנו The particle ל signifies *with*, Jeremiah x. 13.

Verse 6. *Is to be extolled.*] Compare with this the last line of this psalm : נעלה being used there, I have ventured to read נעלה here instead of עלה.

Verse 8. *Exquisite song of praise.*] Michaëlis renders משכיל thus in his German translation of the Bible.

Verse 10. *Before the God.*] עם coram, Job ix. 2. Noldius.

*Our shield.*] Bishop Hare read מגננו, which seems

to suit best with the sense. The beginning of the twenty-fourth Psalm has some resemblance to this line.

## XLVIII.

Verse 3. *The glorious walls.*] The Genoa edition of the Psalms, printed A. D. 1516, has צפח instead of צפח, and one manuscript has the letters פח of the word צפח on a rasure. I have ventured to read ירכתי צפח instead of ירכתי צפח. The word ירכתי signifies *walls*, Amos vi. 10. I. Kings vi. 16.—“*decus, gloria,*” Leigh’s *Critica Sacra*. The expression that occurs Daniel xi. 45. לדר עבי קדש *on the glorious holy mountain*, seems to me to resemble this very nearly. Compare also Jeremiah iii. 19. נחלת עבי, and Ezekiel xx. 6. where (as the learned Dr. Blayney observes) “the land of promise is styled דארצות עבי a glory among all lands.”

Verse 5. *And passed.*] Et transferunt simul, Syriac. Therefore I have inserted the copulative.

Verse 8. *As suddenly as.*] One manuscript of Dr. Kennicott’s collation has כרח, and two of De Rossi’s

Roffi's collation seem to support that reading. The expression is elliptical, and it is necessary to supply *suddenly as* to fill it up. The east wind here spoken of might perhaps be a kind of tornado. See Mr. Merrick's note on this place.

Verse 9. *Of the city.*] בעיר The preposition ב signifies *of* or *concerning*, Leviticus v. 21. See Noldius.

Verse 15. *To all eternity.*] 'Eis τας αἰωνους, Septuagint. A very large number of copies, both of De Roffi's and Dr. Kennicott's collation, have עלמות in one word. Symmachus renders this expression by *το ἀειπνους* perpetuum.

## XLIX.

This very difficult psalm has much employed the learned. A translation of it by a clergyman is given in the appendix, No. 4, at the end of the notes on Mr. Merrick's metrical version of the Psalms. But I do not think he has discovered the right meaning and purport of it. The object of it seems to me to be to expose the folly of those, who place a confidence in their power and wealth,

when, after all, neither of these can ransom their souls from death and their bodies from the tomb, while the author professes himself to believe, that God will redeem his soul from the power of the grave, and receive him : it concludes with an exhortation to others not to be alarmed at the increasing wealth of any one, for that it shall be of no use to its possessor in his latter end, but that he shall perish notwithstanding his riches.

Verse 6. *I will attract.*] אֶמָּוֶן seems to me to be of the Hiphil conjugation here, and signifies *I will cause to incline*. I also read אֶמָּוֶן instead of אֶמָּוֶן; the final ם has been often omitted by transcribers; see Kennicott's Dissertat. General. sect. 26. Both this construing of אֶמָּוֶן and the correction of אֶמָּוֶן into אֶמָּוֶן are necessary to make this line correspond with the preceding two lines, and with that which follows it.

*Dark sayings.*] Προβλημα μὲν, Chrysostom. and the Septuagint. חָדָד acutè dixit, obscurè locutus fuit. Leigh's Critica Sacra.

Verse 6. *Fraudulent.*] “עָקַב supplantavit, de-  
“ fraudavit, circumvenit, and hence the participle  
“עָקָבִי those who would supplant and hurt me, sup-  
“ plantatorum meorum, says Michaëlis. The Syriac  
“ and Arabic versions render it *hostes mei*. The  
“ psalmist here speaks of men, who were enemies  
“ to his religion rather than his person ; who were  
“ his

“ his enemies, because enemies to his God.” Mr. Merrick’s Appendix, page 301.

Verse 7. *Who boast themselves.*] There seems to be an ellipsis of אשר before the verb יתחללו.

Verse 9. *The precious ransom.*] The word יקר is used as a substantive in this sense, Zachariah xi. 13. The eighth and ninth verses are thus rendered in the Septuagint. Ἀδελφος ὁ λυτρωται, λυτρωσεται ανθρωπος; ὁ δωσει τῷ θεῷ ἐξιλασμαι αὐτε, και την τιμην της λυτρωσεως της ψυχης αὐτε. But such phrases as פדה יפדה are frequent in Hebrew, the participle being added to the verb to give it emphasis. Thus in Genesis xxii. 17. ברך אברהם ורבה ארבה את זרעך. and Genesis ii. 17. מות תמות.

*His life.*] I read נפשו, as the authors of the Septuagint, Arabic version, and the Targum seem to have done.

*When it ceaseth.*] The conjunction ו sometimes signifies quando, *when*. (See Judges xix. 1.) And in some places, especially before a verb of the future tense, it has the signification of ut, or ita ut, *so that*. (See Numb. xxiii. 19.) It has the first of these senses in this verse, and the second in the next.

Verse 10. *And might not fear.*] The Syriac version has the copulative.

Verse 11. *Subtil men.*] The word חכם is rendered thus in the English Bible, II. Sam. xiii. 3.

Verse 12. *And their tomb.*] *Και οἱ τάφοι αὐτῶν*  
*ἀναστὰς εἰς τὸν αἰῶνα*, Septuagint. The reading  
 קברם is supported by all the other antient versions  
 in the Polyglott; and the Septuagint, Vulgate,  
 Arabic, and Æthiopic versions insert the copulative.  
 Therefore I read קברם וקברם instead of קברם.

Verse 13. *Receiveth not instruction.*] I think ילן  
 should be יבן, as it is below in the twenty-first  
 verse, *יבן*, Septuagint; and the authors of the  
 Syriac, Arabic, Vulgate, and Æthiopic read יבן,  
 the Targumist alone ילן.

*And is like them.*] Two copies (one of them a  
 manuscript, the other a printed edition) of Dr.  
 Kennicott's collation, and two copies of De Rossi's  
 collation, have נדמה instead of נדמו. From the  
 antient versions, I am inclined to think the true  
 reading would be נדמה למו *αὐτοῖς*, Sep-  
 tuagint. Et par illis, Arabic. Et similem se fecit  
 illi, Syriac.

Verse 14. *Like sheep.*] The copy, from which  
 the Syriac version was made, seems to have had the  
 word כצאן before סלה instead of after it. Et de-  
 mum ore suo pascentur, ut pecudes. Diapsalma,  
 Syriac.

Verse 15. *Death feedeth.*] “ רעה signifies not only  
 “ to feed, but to feed upon and lay waste; and thus  
 “ we render it in Micah v. 6. *They shall waste As-*  
 “ *syria with the sword.* See also Psalm lxxx. 14.”

Appendix to the notes on Mr. Merrick's version,  
No. 4. page 304.

*They descend.*] ירד may be derived from ירד *to descend*, as well as from ירדה *to rule*. “Scholiaſtes  
“hoc loco refert ex Theodotione *κατακαθύνονται*  
“deducentur.” Nobilii not. in Septuag. See  
also Mr. Merrick's Appendix, No. 4.

*As well as the righteous.*] Instead of בם ישרים I  
have ventured to read on no better authority than  
conjecture כמשרים. The letters כ and ב have often  
been taken one for the other, and one word has  
sometimes been split into two.

*The tomb.*] In verſe 12, the word קבר *tomb* was  
transformed into קרב *near*; here it ſeems to have  
been changed into בקר *morning*. We can have but  
little doubt of this, when we obſerve that the word  
is to be parallel to בלות *deſtruction* in the next line.

*And their ſtrength.*] Near fifty copies (among  
which are ſome of the beſt and moſt antient MSS.)  
have וצור; this ſignifies literally *and their rock*,  
but rocks having been uſed as places of ſtrength,  
the word צור has thence come to ſignify metapho-  
rically *ſtrength*. Symmachus and Aquila rendered  
צור as I have done; ſee Nobilii not. in Septuag.

*Their habitation.*] From זבל *habitavit* come זבל  
“and זבל and זבלה *habitation*; and מזבל with a  
“very different, but a very common formative  
“letter, is as regular a noun as either of them.

“ Most verbs give different nouns ; some of which  
 “ occur frequently and others but seldom. Yet  
 “ מַמְלָכֹת is allowed to signify *regnum* as well as  
 “ מַלְכוּת, and so may מַבֵּל and זָבֹל or זָבַל equally  
 “ signify *habitaculum*. From אָכַל *comedit*, are de-  
 “ rived אָכַל, אָכַל, אָכַל, and מֵאֲכַל, all signifying  
 “ *cibus*, with numerous other instances.” Appen-  
 dix to Mr. Merrick’s notes, No. 4. page 305.

Instead of לו at the end of this verse I read לָמוֹ, as most of the antient interpreters seem to have read.

Verse 19. *And may be oppressive.*] Five copies, one of which is a manuscript of about 600 years old, have וַיִּדָּךְ. The word יִדָּךְ may be the future from דָּוָךְ or דָּכָה to *crush* or *oppress*.

*Do him good.*] One copy of De Rossi’s collation has לו תִּשָּׁב, and that reading is supported by all the versions in the Polyglott ; the Targum alone is in favour of the reading לָךְ תִּשָּׁב.

Verse 21. These two lines should doubtless be the same with the thirteenth verse.

Verse 1. *The mighty God.*] אל אלהים, Hebrew. Deus fortis, Targum. In Hebrew the word אלהים is placed after the name of any thing to express its excellency, greatness, or might. Thus in Psalm lxxx. 11. ארז אל *the great cedars*, and Genesis xxiii. 6. נשיא אלהים *a mighty prince*.

*Shall speak.*] This verb is rendered in the Arabic version by one of the future form. As most of the verbs in the exordium of this psalm are in the future form in the Hebrew, I think we should read דבר instead of ידבר.

Verse 2. *Shall shine forth.*] דופע is of the præterite form; but more than fifty copies (among which are some of the most antient manuscripts of Dr. Kennicott's collation) have דפי, which are the four first letters of דופע the future tense.

Verse 3. *It shall be exceedingly tempestuous.*] Et circa ipsum inflammabitur valde, Syriac. It seems therefore, that the Syriac translator read נשערה instead of נשערה. The three verbs דופע דדר and נשערה are the only verbs in the præterite form in the Hebrew to the end of the sixth verse. The six other verbs, which are in these verses, are in the future

future form ; for which reason I think that these should be so too.

Verse 6. *And the heavens.*] It seems necessary to the sense to transpose the fifth and sixth verses.

Verse 5. *Above sacrifice.*] Versamlet mir meine heiligen, die den bund mehr achten denn opfer. Gather me mine holy ones, that regard the covenant more than offering. German translation by Martin Luther. *Gather my saintes together unto me, those that set more by the covenant than by any offering.* Matthews's Bible. *Ponentes testamentum ejus super sacrificia,* Arabic.

Verse 9. *Nor from thy folds.*] Neque de gregibus tuis hircos, Vulgate. The rest of the versions in the Polyglott agree with the Vulgate here, and so does the Targum.

Verse 11. *Fowl of the heavens.*] *Ἐγὼ οὐκ ἀγνοῶ τὰ πτερὰ τοῦ οὐρανοῦ, τὰ ὄρνιθες,* Septuagint. *Agnosco omne volatile cœli,* Syriac. All the other versions in the Polyglott support the reading *הַשָּׁמַיִם* instead of *הָהָרִים* mountains. One manuscript of Dr. Kennicott's collation has *הַשָּׁמַיִם הָהָרִים*, which is an instance of two different readings being both inserted in the same copy, one after the other,

Verse 14. *And offer thy prayers.*] *سَلَّمَ* in the Arabic language in the fourth conjugation signifies *committere res suas Deo*. It seems probable therefore

fore that שלם in the Hebrew language might have had some such sense. The Septuagint renders נדריך τας εὐχας σου, and εὐχαι signifies both a *prayer* and a *vow*. “S<sup>rs</sup> Augustin. preces tuas.” Nobilii notæ in Septuag. The construing *pay thy vows* does not seem to me to convey a sense sufficiently different from *sacrifice*.

Verse 20. *Falsely*.] תשב is the reading at present in the Hebrew. But as the word is to be parallel to דפי *scandal* in the next line, it seems likely that כזב is the true reading, more especially as the Targumist seems to have had both תשב and כזב in his copy. Sedebis contra fratrem tuum, loqueris mendacium. Targum.

Verse 21. *Can I be silent*.] חדרשתי. The ה in this word seems to mark an interrogation.

*Can I be still*.] Two copies (one a manuscript, the other a printed edition) have דמתי in the first person. The verb דמה signifies *to be still, to rest*. Joshua x. 12.

*Shall I indeed be*.] The word דעות is the infinitive mood of the verb דעה, as גלות is from the verb גלה. It is common in Hebrew for a verb to have its infinitive mood or participle joined with it to make it emphatical.

Verse 21. *I will reckon for thy crimes*.] ערך signifies *to estimate* or *value*, Leviticus xxvii. 8. 12. *To tax* or *charge with a certain proportionable payment*,

ment, II. Kings xxiii. 35. Instead of לעיני I had ventured to read upon conjecture only לעוניך. But I since see, from the notes of Nobilius on the Septuagint, that Theodoret rendered this line παρασχησὼν αὐτὰς προσέσπον εἰς τὰς ἀμαρτίας εἰς. Perhaps therefore we should read אערך לעיניך עוניך or אערך לפניך עוניך

*I will set thy crimes before thine eyes.*

Verse 23. *Glorifieth me.*] Nine copies have יכבדני. *That is upright.*] Bishop Hare conjectured we should read ותם דרך; καὶ τὴν εὐτακτῶς ὁδὸν αὐτοῦ, Symmachus.

*My salvation.*] “Salutare Dei. Ita S. Cypr. et “S. August, et Vulgata et psalteria Romanum et “Æthiopicum. In aliis libris Græcis est σωτηριον “μυ *salutare meum*, quod habet psalterium Arabi- “cum.” Nobilii not. in Septuag. ostendam ei viam salutis ejus, Syriac. Therefore I think we should read ישועתי instead of בישע אלהים, as there is evidently a difference among the versions, and ישועתי seems to suit the place best.

LI.

Verse 3. *My crime.*] Deleas culpam meam, Arabic. *Ἀνομημα μὲν*, Septuagint. So also the Vulgate, and the Æthiopic : and it is פשע in the singular number both here and in the fifth verse.

Verse 6. *Privately against thee.*] The translation of this line in the English Bible is, *Against thee only have I sinned*; yet surely he had sinned also against Uriah, in first debauching his wife, and then killing him by the sword of the children of Ammon. God says of this action of David [II. Samuel xii. 12.] *For thou didst it secretly*, בסתר. The sense therefore of לבוד in this place must be, that the crime was known only to God, and that he alone knew it.

*Thou art clear in thy judgment.*] Vines in judiciis tuis, Syriac. Purum te reddes, cum judicaveris, Targum. These interpretations may help to understand the Septuagint rightly; *κατακαρτεροῦμαι ἐν τῷ κρίνεισθαι σε*. The verb *κατακαρτεροῦμαι* is in the middle, not in the passive voice, and the phrase *ἐν τῷ κρίνεισθαι σε* signifies cum tu judicas. I take notice of this the rather, because the passage being cited by St. Paul, Romans iii. 4. (and the Septuagint version of it having

having been inserted instead of the Hebrew which the Apostle quoted) our translators seem to have mistaken the sense of it; for they render it, *That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.* But who shall judge the Almighty?

Verse 8. *Teach me.*] תורה יי is in the future form, and I think it should be rendered optatively or imperatively.

*The hidden and secret things.*] Τα ἀδελαι και τα κρυφια της σοφιας σε, Septuagint. Inenarrabilia et occulta sapientiae tuae, Æthiopic. Perhaps we should read מרחוק וסתר.

Verse 14. *A princely spirit.*] Και πνευματι ηγεμονικω σπριζον με, Septuagint.

The twentieth and twenty-first verses seem to have been added by some other person, perhaps about the time of the Babylonish captivity, for they appear not to have been written by David, nor to have any great connection with the rest of the psalm.

## LII.

Verse 3. *Art thou mad.*] The verb מלל in the Hithpaël conjugation signifies *to be mad or distracted*. Jeremiah xxv. 16.

Verse 4. *Against the pious.*] Adversus innocentem quotidie iniquitatem meditatur lingua tua, Syriac. Perhaps we should read אל חסיד instead of חסיד אל, and should understand אל to be a preposition.

*Executing slaughter.*] An edition of the Psalms printed at Cologne A. D. 1518, has דמה instead of דמה, which (whether it be a variation made by accident or design) suggests to me, that דמה *cedes* might perhaps have been the word in the text originally. The letters ה and כ have sometimes been mistaken for each other by the sheets of the manuscripts being ruled before they were written, and the letters ד and ר have often been confounded. That a razor is a very proper instrument to be compared to any thing that executed *slaughter*, every body will be ready to allow, though they will be at a loss to make out how it can resemble any thing that executes *deceit* or *fraud*. The occasion of the psalm is also strongly in favour of the correction. The title tells us that it was written when

Doëg

Doëg the Edomite had told Saul, that David had gone to the house of Abimelech; upon which, as we are informed [I. Samuel xxii.], Doëg, by Saul's orders, slew fourscore and five persons that did wear a linen ephod, and smote Nob, the city of the priests, with the edge of the sword, both men and women, children and sucklings, and oxen and asses, and sheep. So that it appears from the history that there was a great *slaughter*, but nothing like *deceit or fraud*.

Verse 7. *Thy tabernacle.*] Ex habitaculo tuo, Arabic. The Syriac, and some copies of the Vulgate, and some Greek copies also, supply the pronoun. Therefore I read אהלך.

Verse 8. *Concerning him.*] There is a change of person here. The Mighty One has till this verse been spoken *to* in the second person, but here he is spoken *of* in the third.

Verse 11. *Thee, O Lord.*] Gratias agam tibi, Domine, Arabic.

*And I will spread abroad, &c.*] Et prædicabo nomen tuum in generationem generationum coram iustis tuis, Syriac. Therefore that translator read לנגד חסידך אחזה שמך לדור ודור לנגד חסידך and all the other antient interpreters appear to have read לנגד, as he did; the difference between אחזה and אקח is not very great, but לדור ודור instead of כי טוב is a greater variation than we usually meet with.

LIII.

LIII.

This psalm is very nearly the same with the fourteenth. The chief difference between them is in the sixth verse, but the difference there is too great to be attributed to any errors in transcription. It might have been a variation purposely made, after the psalm was composed, in order to adapt it to another occasion.

Verse 1. *Concerning profaneness.*] Ad laudandum, ob retributionem impiorum blasphemantium nomen Domini, Targum. The Targumist seems to have derived מְרִיב from מְרִי to profane.

Verse 3. *Aram.*] See the notes on Psalm xiv.

Verse 6. *The polluted.*] Robur exercituum flagitiosorum, Targum. This seems to suggest two readings, אָרַר the polluted, and אָרַר thy beslegers. The first agrees best with the title of the psalm, but the last is that which is nearest to the reading at present in the text, and Aquila has ὁσαυτῶν μαρμαλαδωντων περι σε.

Verse 7. *They were put to confusion.*] Κατασχυσαν, Septuagint. The Syriac, Vulgate, Arabic, and Æthiopic agree with this rendering of the Septuagint. Therefore probably the right reading

would be בוש or בשו instead of הבישתה, of which last word there are six different readings in different copies.

III.

LIV.

Verse 5. *For the proud.*] Four copies of Dr. Kennicott's collation, and twelve of De Rossi's have דם here, which Archbishop Secker conjectured from the Targum to be the right reading.

Verse 6. *The supporter of my life.*] Ἀντιστατήρ μου, Septuagint. Suffultor animæ meæ, Syriac. Therefore I read מַסְמַך instead of בַּסְמִי.

Verse 9. *Save me.*] רַצִּילִי is an imperative, and I think that רִאדָה should be תִּרְאָה in the future form, otherwise these two last lines will not agree with the rest of the psalm. The Targum supplies the word נַקְמָה *vengeance* in the last line, and it is evidently necessary to the sense.

LV.

LV.

Verse 2. *And assist me.* [עזרני literally *and answer me*; but the answer desired is *assistance*.]

Verse 9. *The devouring whirlwind.*] The versions in the Polyglott add the word בלע to the beginning of the next line, and render it as a verb in the imperative mood. But it seems to me to be a participle, and to be the epithet of סער *the whirlwind*, as סער *impetuous* is the epithet of רוח *blast*. The description of that kind of whirlwind, which sometimes happens in the deserts between Egypt and Nubia (cited from Maillet by Harmer in his Observations on diverse Passages of Scripture), will shew the propriety of the phrase *devouring whirlwind*. "People ought to think themselves very  
" happy when this wind, which is always besides  
" very violent, doth not raise large quantities of  
" sand with a whirling motion, which, darkening  
" the air, render the guides incapable of discerning  
" their way. Sometimes whole caravans have been  
" buried by these means under the sand, with  
" which this wind is frequently charged." Harmer's Observat. vol. i. p. 58.

Verse 11. *They go round.*] Die nocteque circum-

eunt muros ejus, Syriac. Die totâ ac nocte circumdant arces ejus, Arabic. Die ac nocte circumdabunt eam, Targum. More than fifty copies have יסובבה as the Targumist read; and it is plain the verb should be plural, either יסובבו or יסובבה.

Verse 16. *Let death come.*] יָמוּת מָוֹת disjunctim “ac duobus verbis plurimi codices utriusque collationis, etiam Hispanici præstantiores.” De Rossi. This reading is also supported by the ancient versions, and by the translations of Symmachus and Aquila.

Verse 19. *That assault me.*] אָשׁוּט מִי אֶת־עֲצָמַי, Septuagint. Perhaps מִקִּדְמָתִי would be the right reading. The verb אָשׁוּט signifies *to advance against as an enemy*, Psalm xxvii. 2. It has there the preposition בְּ and here the preposition לְ after it.

*Against me.*] עָמָדִי contra me, Genesis xx. 9. Exodus xvii. 2. Noldius. “S. Hieronymus, *Multi enim fuerunt adversum me.*” Nobilii notæ in Septuag.

Verse 20. *That inhabited antiquity.*] אֵלֹהֵינוּ אֱלֹהֵינוּ, Septuagint. One copy of Dr. Kenicott's collation seems at first to have had אֱלֹהֵינוּ instead of אֵלֹהֵינוּ. And a Bible published at Venice 1739, has a note in the margin, that the vau is redundant, as though it were written אֱלֹהֵינוּ. The authors of the Syriac, Arabic, and Vulgate versions appear

appear to have read יסו. Compare Isaiah lvii. 15.  
 טסו.

“ For thus saith Jehovah, the high and the  
 lofty,

“ Inhabiting eternity, and whose name is the  
 holy One.”

*Reformation in them.*] Ἀνταλλαγμῶν, Septuagint.  
 חפלות. “ Schultens treats at large on this root on  
 “ Proverbs xxxi. 8. The sense he gives to this  
 “ place in Psalm lv. is, *Quibus nullæ sunt succes-*  
 “ *siones melioris vel vitæ vel æconomiae*: but he pro-  
 “ poses it with much diffidence.” Dr. Lowth in  
 Mr. Merrick’s note on the place. ἡ γὰρ ἀλλασ-  
 σονται, Symmachus. Οἷς ἂν εἴσω ἀλλαγῶν αὐτοῖς,  
 Aquila.

Verse 21. *They have laid.*] The Arabic version  
 gives reason to think that it is a number of men, not  
 one single person, that is spoken of in this and the  
 following verse: and the Syriac renders this verse,  
 Extenderunt manum contra proximum suum et  
 prophanaverunt fœdus illius. Therefore I read:

שלחו ידיהם בשלמהם

חללו בריתם

חלקו מחמאת פיו

וקרב בלבמו

רכו דבריו משמו

It appears from the notes of Nobilius, that Sym-

machus read ללל, for he has rendered the word παρεβησαν, and that he had פמ and לבמ in his copy: λειότερα βετυε τα σματα αυτων, πολεμει δε η καρδια εκασε αυτων, Symmachus.

Verse 23. *Place thy reliance.*] Επιρραν ετι κυριον την μεριμναν σε, Septuagint. Projice super Dominum spem tuam, Targum.

This verse is plainly addressed to the person praying, and therefore must have been sung by some one else. I am inclined to think, that from the beginning of the twentieth verse to the end of this was a response made by a chorus of attendants: the whole of this passage speaks of Jehovah in the third person, but the remaining verse is addressed to him in the second person; therefore, I apprehend that must have been performed by the same person who sang the first part of the composition. Probably the psalm might have been composed during the rebellion of Absalom.

*The bloody, &c.*] I have transposed two lines here.

## LVI.

Verse 1. *On the affliction.*] The verb *נח* signifies *to oppress or afflict*, whence I apprehend, that *נח* may be a noun derived from it, signifying *oppression or affliction*.

Instead of *נח* *dumb*, I conjecture that we should read *נח* *the mighty, the brave*.

It is difficult to conceive why the psalm should be entitled, *Upon the dove dumb in distant places*; but the reason why it should be entitled, *On the affliction of the brave, that were at a distance*, is plain from the next words, which tell us the psalm was written by David, when the Philistines had him in Gath.

The rendering of the Septuagint favours this conjecture, *ὑπερ τὰ λαὸν τὰ ἀπὸ τῶν ἁγίων μεμακρυσμένον*.

Verse 2. *Trampleth on me.*] *Κατεπατήσῃς με*, Septuagint. All the other versions in the Polyglott render *שפני* in the same manner. Perhaps we should read *שפני* instead of *שפני*.

Verse 3. *An elevated station.*] *Quoniam bellantes mecum ab alto multi sunt*, Arabic. The expression alludes to the high station of Saul and his followers, who had driven him out of Judæa by their persecutions.

Verse 4. *But what should I fear.*] Instead of יום אירא I read וי אירא. The Æthiopic translator seems to have had ואירא in his copy.

*I sing, saying.*] Instead of דברו we should probably read דבר or דובר the participle benoni. The word is written דבר in the repetition of this line below, in the eleventh verse.

Verse 7. *They watch me.*] A good edition printed at Venice A. D. 1518, has in the margin יצפני, and several copies have יצפנו in the text. The first of these seems to me to be the right reading.

*That there should be no escaping.*] Instead of מן I read מן, as the authors of the Septuagint, Syriac, Vulgate, and Æthiopic versions did.

Verse 9. *Before thee.*] The Septuagint, Syriac, and Vulgate seem to shew, that בנודך is the true reading instead of בנאודך. There appear to me to be two readings preserved in the text, בנאודך and בספרתך. The words ולא בספרתך were perhaps a marginal annotation of this various reading, expressing the doubt of some critics whether it should not be בספרתך instead of בנאודך.

Verse 11. *Concerning Jehovah.*] There is here another instance of two different readings being both inserted in the text :

באלהים אהל דבר  
ביתך אהל דבר

The Syriac version acknowledges but one of these phrases; and as they differ only in the words **באלהים** and **בדוד**, we may safely conclude that one of them only is to be retained, since the superstition of the Jews concerning the word **דוד** is well known.

Verse 13. *I will offer.*] The Syriac version supplies the word **אונה** here, and so does the Targum. *Reddam sacrificia confessionum coram te, Targum. Et cum gratiarum actione sacrificabo tibi, Syriac.*

Verse 14. *Before thee, O God.*] *Coram te, Deus, Syriac.* Two MSS. have **לפניך** here instead of **לפני**, and the correction appears to me to be necessary to the sense.

*In the light of the living.*] *In terrâ vivorum, Syriac;* and one modern manuscript has **בארצות** instead of **באר**; but the phrase *light of the living* seems to me the more poetical one.

## LVII.

Verse 3. *That is kind unto me.*] Ευεργετησάντα με, Septuagint. Benefacientem mihi, Arabic. Therefore I read נָמַל instead of נָמַר. The verb נָמַל is used in the sense of benefacere, Proverbs xi. 17.

Verse 5. *He delivereth.*] Και ἐρύσασατο την ψυχην μου ἐκ μέσσης σκυλευων, Septuagint. Et salvavit animam meam a canibus, Syriac. Et eripuit animam meam e medio catulorum leonum, Arabic. So also the Vulgate and Æthiopic versions. Probably either the word יִפְדֶּה or the word יִשַׁע has been lost out of the text. In the word לְבָאִם in this line, we have an instance of the evil practice of leaving out the letter ו and supplying the place of it by Hirek longum. More than fifty copies have לְבָאִים. The true reading according to the antient versions would be לְבִיאִים.

*When I lie.*] Quia dormivi, Syriac. Perhaps the conjunction ו may have been lost here.

Verse 7. *To reduce my soul.*] I take כָּפַף to be an infinitive mood. This word seems not to have been noticed by the Syriac translator.

Verse 8. *Mine heart,* &c.] I have endeavoured to correct the latter part of this psalm by comparing it

it with the beginning of the hundred and eighth :  
in that psalm we have,

נִמְנָן לִבִּי  
אֱלֹהִים אֲשִׁירָה וְאֹמְרָה  
אֵף כְּבוֹדִי  
עֹרָה הַגָּבֹל וְכֹנֵן

From which I am led to think, that the repetition of the words נִמְנָן לִבִּי in this psalm is an error of the transcribers, and that they have put עֹרָה instead of אֵף here.

*The glory of Jehovah.*] Instead of כְּבוֹדִי I have ventured to read כְּבוֹד or יְהוָה כְּבוֹד.

Verse 9. *I will awaken the morning.*] The verb אֲעִירָה is in the Hiphil conjugation, and therefore is transitive, and the word הַשָּׁחַר is the objective case after it. See Archbishop Secker's note on this place, published with Mr. Merrick's version. Milton, in his Allegro, has several expressions which bear a near resemblance to this, but particularly the following couplet :

“ *Oft listening how the bound and born*

“ *Chearly rouse the slumbering morn.*”

Mr. Wharton, in his notes on Milton's Allegro, has observed, that the same thought occurs in an elegant triplet of an obscure poet John Habington :

“ *The*

*The nymphs with quivers shall adorne  
 " Their active sides, and rouse the morne  
 " With the shrill music of their borne."*

Verse 10. *O Jehovah.*] It is הוה in the parallel place in the hundred and eighth psalm; and a large number of copies have הוה instead of יהוה here.

Verse 11. *Yea.*] י Imo, I. Chron. xxix. 11. Noldius.

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LVIII.

Verse 2. *O ye judges.*] Dr. Lowth and Dr. Durell thought that אלים was the true reading instead of אלם.

Verse 4. *The ungodly err.*] Perhaps the verbs ו and ת should be considered as of the Hiphil conjugation, and these lines should be rendered,

" The ungodly deceive even from their birth,

" The speakers of falsehood mislead from the time of their nativity."

Verse 7. *He shall set his arrows.*] Intendit sagittas suas propter eos, et ipsi absceduntur, Targum, Et jaculabitur sagittas suas, donec absumantur, Syriac.

riac. A large number of copies have *וְיָמֵם*, and probably we should read *בָּם* *against them*, instead of *בָּם* *like them*.

It is plain, from the construction, that two lines have been transposed here. The verb *יָדָד* is singular, and must have a singular nominative case; but as the lines stand in the Hebrew at present, no such nominative case can be found. If the lines be set in the order in which I have placed them, the construction is easy and the sense is plain. The ancient versions in the Polyglott do all shew, that the verb *יָדָד* should be in the singular number, even though they all have the lines in the same order in which they stand in the Hebrew.

Verse 8. *They shall melt.*] Liquefiant in peccatis suis, sicut aqua defluant a se, Targum. I do not recollect that the English language has any single word, that will express *the running of a substance per deliquium* (as the chymists call it), or as salt does, when put into a damp place. If there be any such word, it ought to be used here to translate *יִמְסוּ*.

Verse 9. *Like an abortion.*] A very antient manuscript has *בְּפֶלֶל*. Sicut abortivum, Targum. So also Theodotio.

Verse 10. *Sooner than the thorn could prepare.*] A manuscript written A. D. 1335 had at first *יָמֵם* *shall prepare*, instead of *יָמֵם* *shall feel*. This sug-

gests

gests to me, that perhaps the original reading was *יָצַד*, the third person singular of the future of the Hiphil conjugation of the verb *צָד* to prepare, or make ready. The word *צָד* is in the singular number.

It appears from the accounts of travellers [see Harmer's Observations, vol. i. pag. 254, 261, 264.] that there are two kinds of fuel used in the holy land. One is the dried dung of animals, which makes a fire of no great strength or quickness. The other is wood, but that chiefly brushwood, or ling, furze, heath, thorns, the pruning of vines, and such kind of substances, which make a fire that gives a stronger heat, is more quick and hasty in its effect, and is soon burnt out. An attention to these circumstances is necessary for understanding this and several other figures in the Psalms.

A fire of thorns was the most speedy method of preparing or heating a pot, and dressing what it contained, that was known in Judæa. The hasty effect of this kind of fire, when compared with the tedious process of dressing any victuals or boiling a pot by the other, might perhaps have been proverbial, as Dr. Lowth has observed in Mr. Merrick's note on this place. Compare Ecclesiast. vii. 6. and Psalm cxviii. 12. where the short duration and violence of a fire of thorns are alluded to.

[Like a living animal.] See Lowth's Isaiah, notes, page

page 78. where these two lines are thus rendered:

“Before your pots shall feel the thorny;  
“As well the green: as the dry, the tempest  
shall bear them away.”

But the word *ח* does not signify *green* in Hebrew; *רענן* and *לח* are the words for that idea; nor does *חרן* ever signify *dry*; *יבש* is the word used, Ezekiel xx. 47: nor does *ישערו* signify *the tempest shall bear them away*, in any other place. The verb *שער* signifies “horruit, exhorruit, quod in  
“metu *שערות* *pili* erigantur, dum sanguis refugit,  
“et cutis cogitur frigore quodam.” See Ezekiel xxxii. 10. At the same time it must be acknowledged, that Symmachus has rendered this line, *ἐτι ζῶντες* (al. *ζῶνται*) *ὡς ὀλοξήσῃς λαίλαψ ἀρει*, and Aquila rendered *ישערו* *λαίλαψησει*; and that *שער* (a word beginning with a letter of a similar sound) signifies *a tempest*, and the verb *שער* *turbine propellitur*, is used Hosea xiii. 3. and that many copies have *ישערו* here. Beside all which, the Targum favours the learned Bishop’s interpretation of the place.

But *ח* *כמו* is translated *ὡς ζῶντας* by the Septuagint. The word *כמו*, which follows, should in my opinion be *בם* *in them*; the words *ישערו* *חרן* are translated *ira conturbet eos*, in the Syriac version.

That

That a living animal, thrown into a pot boiling with a quick fire, would undergo a great and sudden torture, and feel an horrid shuddering [וַיִּרָץ], may be easily conceived; and this, I apprehend, is the object, to which the hasty effects of the execution of divine vengeance on the wicked are here compared.

## LIX.

This psalm plainly begins with a prayer, and an earnest entreaty to God for protection. It could not therefore have been designed [sic ενλογησεν] for an inscription on a pillar; nor was David in a situation to rear pillars, or to think of inscriptions for them at the time to which the title of this psalm alludes, i. e. when Saul sent, and they watched the house to kill him: but he might have composed and have written down this prayer, while he was waiting for an opportunity to escape unseen by those who had beset his habitation. This is, as I have before observed, an argument in favour of reading מכתב instead of מכתם.

Verse 4. *I have not transgressed.*] A manuscript written

ten A. D. 1298, has פָּשַׁע, the verb, instead of the noun פֶּשַׁע.

Verse 8. *They utter iniquity.*] There seems to be a word wanting here in the Hebrew, and one redundant above at the end of the sixth verse. The word אָח iniquity, which is not necessary there, will supply the deficiency here.

Verse 9. *Among all nations.*] Eosque divulgabis inter omnes populos, Arabic. ل inter, Num. iii. 40. Noldius. Perhaps the right reading would be חלעג למו לכל נאם.

Verse 10. *O my strength.*] Six copies of Dr. Kennicott's collation, and four of De Rossi's, have עָז instead of עֲזָרָה. Το κράτος μ, Septuagint.

*I will sing.*] Te glorificabo, Syriac. חֲסִידָה seems therefore to be the right reading instead of חֲסִידָה. The letters ח and ש being somewhat alike in sound has probably been the occasion of the mistake.

Verse 11. *Let thy mercy.*] Deus, gratia tua praeveniat me, Syriac. Several copies have חֲסִידָה instead of חֲסִידָה; but according to the Syriac חֲסִידָה would be the right reading.

*Have regard to me.*] The Syriac translator seems to have had חֲסִידָה instead of חֲסִידָה in his copy.

The word חֲסִידָה has been lost out of the last line of the former verse. Deus, glorificabo te, quia tu es refugium meum, Syriac.

Verse 12. *My shield.*] 'Ο ἅγιος μου, Septua-

gint. The authors of all the versions in the Polyglott appear to have read מִנִּי, the Targumist alone מִנִּינוּ *our shield*.

Verse 14. *And to the utmost limits.*] The copulative is in the Syriac and Arabic versions, and in some Greek copies. See Nobilii not. in Septuag.

Verse 15. *They sit with a rabble, &c.*] The psalmist compares the behaviour of his enemies to that of dogs, which were esteemed unclean animals among the Jews, as they are at this day in the Levant. They are there attached to no particular person or family, nor are they accounted the property of any one; and though some people feed them from motives of superstition, yet they must necessarily subsist in great measure on what they can seize or steal; and as they are very numerous, so they are perpetually wandering about in great troops, seeking for somewhat to devour. See Harmer's Observations, vol. i. page 220. 221. The Septuagint, Syriac, Arabic, Æthiopic, and Vulgate, omit the copulative at the beginning of this verse, and I think that יִסֻּבּוּ would be the right reading instead of ויִסֻּבּוּ. There seems to be a word lost after וילינו, εἰς δὲ μὴ χερσὶν αὐτῶν, καὶ γογγυσσῶσιν, Septuagint. I have ventured to supply the words *in howling*.

Verse 18. *When thou hast been.*] Instead of אֱלֹהִים I have inserted אַתָּה. But the Syriac translator

lator seems to have had both in his copy. Quia tu es Deus confugii mei, Syriac.

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LX.

Verse 1. *The six-stringed lute.*] See the note on Psalm xlv. 1. “*چون* chelys, testudo, lute probably the instrument here meant.” Dr. Kennicott, in his Remarks on Select Passages of the Old Testament.

The subjects of this psalm are, the mercy which God had already shewn to his people, in delivering them by the hand of David from the miseries of the subjection to other nations that they formerly endured; an intreaty for the continuance of his favour; an acknowledgment of God’s protection of David, of the divine Providence having raised him to be king over the whole of Israel, and made him victorious over the neighbouring nations; and the whole concludes with a profession of firm confidence in the future assistance of Jehovah.

Verse 2. *After Joab returned.*] The time when this psalm was composed, seems to have been after the victory over the Edomites, which is related

I. Chronic. xviii. 12. (but is there ascribed to Abishai, the brother of Joab) and before the battle of Helam, which is related I. Chronic. xix. 16. where David beat the Syrians of Mesopotamia and the Syrians of Zobah. This psalm might perhaps have been sung by the armies of Israel, when they were marching out to that battle, triumphantly commemorating their former victories, and avowing their hopes of gaining another by the help of the Almighty. The pronouns in some part of the psalm being in the first person plural, and in the rest of it being in the first person singular, I apprehend it was performed in the responsive manner, David himself singing the part where the pronouns are in the first person singular, and his whole army as one great chorus, and the priests, chaunting the other.

*Eighteen thousand.*] In the history of this victory, I. Chronic. xviii. 12. we are told, that the number of slain was eighteen thousand. But here, as the Hebrew at present stands, it is said to have been twelve thousand. If the Hebrew numbers here have been ever expressed by letters used as numerals, the variation might be accounted for; כ' being twelve, and ט"ח being eighteen, and many instances being to be found of the corruption of ט"ח into כ'. See Kennicott's Dissertation on I. Chronic. xi. page 96. where it is plainly shewn, that many errors in numbers have arisen from the numbers

bers having been expressed by letters, and one letter having been mistaken for another.

Verse 4. *The land tremble.*] Dr. Kennicott supposes, that an earthquake had just happened. But these two lines appear to me to be figurative, and to allude to the convulsions of the state, which had lately happened in the war between the house of Saul and David. Certainly no earthquake is mentioned in the history of the time when this psalm was written.

Verse 6. *A standard.*] “ The Khalifs along with  
 “ the كلقاب alcâb or titles, used to send to  
 “ their feudatory princes a banner, which, while  
 “ they preserved their allegiance, was always carried before them. It was thus, that the Khalif  
 “ Wathek invested Thaher ben Abdallah, about  
 “ the year 873, in the principality of Khorassan.”  
 Richardson’s Dissertation on the Language, Literature, and Manners of Eastern Nations, page 269 of the second edition.

“ Albertus Aquensis telleth us, that, when Jerusalem was taken in 1099, about three hundred  
 “ Saracens got upon the roof of a very lofty building, and earnestly begged for quarter, but could  
 “ not be induced by any promises of safety to  
 “ come down, until they had received the banner  
 “ of Tancred [one of the chiefs of the croisade  
 “ army] as a pledge of life. The Saracens sur-

“ rendering themselves upon the delivery of a  
 “ standard to them, proves in what a strong light  
 “ they looked upon the giving them a banner,  
 “ since it induced them to trust to it, when they  
 “ would not trust to any promises.

“ Perhaps the delivery of a banner was antiently  
 “ esteemed an obligation to protect, and the  
 “ psalmist might consider it in this light, when  
 “ upon a victory gained over the Syrians and  
 “ Edomites, after the public affairs of Israel had  
 “ been in a bad state, he says,

“ *Thou badst shewed thy people hard things, &c.*

“ *Thou hast given a banner to them that fear thee.*

“ Though thou didst for a time give up Israel into  
 “ the hands of their enemies, thou hast now given  
 “ them an assurance of having received them under  
 “ thy protection.” Harmer’s Observations, vol. ii.  
 page 267.

*Before me.*] The present reading of the Hebrew  
 is להתנוסס מפני קשט; but the rendering of the Sep-  
 tuagint is τε φυγειν απο προσωπα τοξου, and it appears,  
 that the authors of all the antient versions read קשת  
 not קשט. But this does not seem to suit well with  
 the context, which does not speak of *fleeing from the*  
*bow*, but of *victory over the enemies of God’s people.*

It is observable that the rest of this psalm tallies  
 very exactly with the latter part of the hundred  
 and eighth. It is not impossible, but that some  
 antient

antient copyist, having remarked this, might have made a note of it thus, *מאה שמינית סב לה* *the hundred and eighth, turn to it.* This some one else might have written in another manner, abbreviating some of the words, and using the numeral ק instead of מאה, whence it might have become ק ש ת ס לה, and this the apices, which are the marks of abbreviation, being omitted, would make exactly the reading which the Septuagint points out; קשת סלה. *Διαβασαμεν.*

Verse 7. *And helpeth me.*] The Keri has וענני instead of וענו, and so have a very large number of copies both of Dr. Kennicott's and De Rossi's collation. The verb ענה seems in some places to signify not only *to bear and to answer*, but *to help*.

Verse 8. *From his sanctuary.*] *Ἐν τῷ ἁγίῳ αὐτοῦ*, Septuagint. "*Holiness*, perhaps *sanctuary*. The following words agree not to God, so must be "*David's*." Archbishop Secker's note on the place, published with Mr. Merrick's version.

*And divide Sichem.*] *Partibor spolia, et dimetiar castra vallis*, Æthiopic. This seems to point at some different reading, and so does the Targum. Dr. Kennicott "*takes מולקא to be the same as* "*אולק שלל* *I shall divide the spoil.* Proverbs xxix. "*24.* Probably after a successful expedition they "*used to divide the spoil among the army at Si-* "*chem (as that place lay convenient for encamp-*

“ing) before they were dismissed to their own  
 “homes. This verb signifies divisions by *tale*, as  
 “מִדָּה *by measure*.” Remarks on Select Passages  
 in the Old Testament. But I do not recollect any  
 trace of any custom of dividing the spoil at Sichem  
 in any part of the history of the Jewish nation; and  
 beside this, the valley of Succoth is mentioned in  
 this distich as well as Sichem.

I rather think the words מְחֻלָּק and מְמֻדָּד are used  
 here to imply complete and absolute possession, for  
 this seems to me to agree best with what follows.

One manuscript has וּמְחֻלָּקוֹ, and all the antient  
 versions in the Polyglott have the copulative.

Verse 9. *Gilead is with me.*] The universal sub-  
 mission of all Israel to the government of David is  
 here described: we read I. Chron. xviii. 14. *So  
 David reigned over all Israel, and executed judgment  
 and justice among all his people.*

Four copies have מֵעַן the participle of the Hi-  
 phil conjugation. It seems to me to agree with  
 מִפְּנֵים as its substantive.

A difficulty has arisen in this verse from under-  
 standing ראשׁ to signify *my head*, and מִדְּבָרִים *my  
 judge*: but the words seem to me to be plural, and  
 to signify *heads* and *judges*. The following pas-  
 sages from Dr. Kennicott's General Dissertation  
 will account for the omission of the ם final, which  
 these words should regularly have. “Judæi per  
 “ultima

“ ultima hæc sæcula in libris suis impressis et ma-  
 “ nuscriptis alia quoque verba in compendia sæpe  
 “ redegerunt; precipuè in fine linearum, omittendo  
 “ extremas literas, quarum literarum defectum li-  
 “ neolâ, postremæ literæ impositâ, indicare solent.  
 “ —Ob hanc, de quâ conquesti sumus, librariorum  
 “ licentiam, quum multæ voces, omissâ literâ finali  
 “ □, mutilatæ sint; non mirandum est, hujusmo-  
 “ di truncationes, si remotissimâ ætate invaluerint,  
 “ menda quædam admodum vetusta peperisse. Li-  
 “ tera etiam □ nunc in nonnullis vocibus perperam  
 “ est inserta, in nonnullis perperam omissa.” Pag.  
 12. sect. 26.

Verse 10. *Moab is the pot, &c.*] See Mr. Mer-  
rick's note on this place.

The history to which this verse alludes may be  
read, I. Chronic. xviii. 1. 2. 12. 13.

לְעַי is a preposition of the same signification with  
לְעַי. One copy has לְעַי here, which approaches  
very near to the reading in the parallel place,  
Psalm cviii. לְעַי, which is probably the right  
word: et super Palæstinam vociferabo, Syriac.  
Ἐμοὶ ἀλλοφυλοὶ ὑπεταγῆσαν, Septuagint.

Verse 11. *The strong city.*] Ad urbem munitam,  
Syriac. In civitatem munitam, Vulgate. Theodo-  
retus ex Symmacho πεφραγμένην.

Verse 14. *Througb God.*] It was a constant prac-  
tice among the bravest nations of the Greeks, for  
the

the troops to advance to battle chaunting some kind of song. Dr. Lowth, in his first Prelection, has made some observations on this use of poetry, and has cited the following verses which were sung by the Spartan soldiery:

Οὐδέποτε κλεος ἑσθλὸν ἀπολλυται, οὐδ' ὄνομ' αὐτῆ,  
 Ἀλλ' ὑπὸ γῆς περ ἔων, γίγνεται αἰθναίος,  
 Ὅστιν ἀριστεύοντα, μενοντατε, μαρναμενοντε  
 Γῆς περὶ καὶ παιδῶν θερὸς Ἄρης ὀλεσθῇ.

The Grecian poet avails himself of the love of glory and the ties of domestic affection to animate his troops; but the Hebrew makes use of the more powerful stimulus of religious enthusiasm.

## LXI.

Verse 1. *A psalm.*] Two copies supply the word מוֹמֹר before לָדָר.

Verse 3. *That thou shouldst set me on a rock.*] Quia super rupem evexisti me, Syriac. Ἐν πέτρᾳ ὑψώσας με, Septuagint. The Vulgate, and the Arabic, and the Æthiopic versions render this clause in the same manner. Therefore I read

יִרְדּוּ מִמֶּנִּי instead of תִּרְדּוּ מִמֶּנִּי. The Syriac translator alone appears to have read תִּנְחַמֶּנִּי *thou shalt comfort me*, instead of תִּנְחֵמֶנִּי *thou shalt lead me*.

Verse 4. *And tower.*] The Syriac version supplies the copulative.

*Mine enemies.*] A conspectu inimicorum meorum, Syriac. Therefore I read אֹיְבֵי.

Verse 5. *The secret place of thy pavilion.*] The expression בְּסֶתֶר כְּנָפֶיךָ is to be parallel to בְּאוֹהֶלךָ *in thy tabernacle*, in the former line. But it does not seem to me to be so, if it be translated *under the covert of thy wings*. For *tabernacle* does not correspond with *wings*.

In the Arabic language كَفَّ signifies *the wing of a bird*, and كَنِيفٌ another word derived from the same root كَفَّ signifies *any kind of covering, a shield, a veil, and a kind of booth made of the boughs of trees to shelter camels from the wind*. See Golius's Lexicon.

Hence I have been led to think, that the Hebrew word כֶּנֶף might also signify some kind of *tent*.

Verse 6. *And givest.*] The Syriac version supplies the copulative. The Septuagint, Syriac, Arabic, Vulgate, and Æthiopic versions suggest, that we should read לִירְאֵי instead of יִרְאֵי.

Verse

Verse 8. *Before thee.*] I have ventured to read לפניך instead of לפני, and to construe אלהים as a vocative case, because the connection of the sense seemed to require it.

*Preserve him.*] Seven copies have ינצרחו in the plural number.

The word כן in this line is omitted by one copy of De Rossi's collation, and by Aquila and Symmachus. " כן *quæso utinam*, it is a Syriaism. See "the Syriac version of Judges v. 11." Dr. Kennicott, in his Remarks on Select Passages in the Old Testament.

## LXII.

Verse 3. *Be removed* [מלה] Houbigant reads מלה here instead of רבה. Compare verse 7 of this psalm.

Verse 4. *Will ye commit murder?*] I take תרצחו to be active, not passive; and the sentence seems to me to be an interrogation.

Verse 5. *Mine exalted station.*] מן עתמיד נהי, Septuagint. Therefore משאתי [instead of משחתו] seems the right reading.

*Their*

*Their mouth.*] Two copies have פיהם instead of בפי.

Verse 6. *Dependeth.*] Instead of דומ Honbigant reads דומה, and that is the reading in a good manuscript of Dr. Kennicott's collation, and the Arabic translator seems to have read so.

Verse 8. *My protection is God.*] The Syriac and the Æthiopic translator seem to have read אלהים without the preposition ב.

Verse 9. *God is our refuge.*] This seems to be a response made by the congregation, or a chorus to the rest of the psalm, which was sung by Jeduthun.

Verse 11. *Hurry not away.*] Instead of תרחלו four MSS. of Dr. Kennicott's collation (one of which is thought to be 600 years old) and one copy of De Rossi's collation have תרחלו. This reading is also confirmed by all the antient versions in the Polyglott, and by the Targum.

Verse 12. *There is one important truth.*] "God hath spoken once, twice I have heard this." English Bible. But אחת may be the feminine of אחד *one*; and שתים never signifies *twice*, but always *two*, and the Septuagint and Vulgate render the word δύο, *duo* here. Perhaps therefore דבר may be of the feminine gender here, though it be generally accounted masculine: or else we must consider דבר as a verb, and must render the line, "Once God spake two things, that I have heard."

But

But I do not think this last rendering can be right, because God is not spoken *of*, but spoken *to*, in the next lines.

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LXIII.

Verse 2. *O Jehovah.*] Instead of אלהים I read יהוה.

Verse 3. *That in the sanctuary.*] One manuscript has כִּי instead of בְּ, and a very great number of copies have דַּוִּיתךָ in the place of דַּוִּיתךָ. In the English Bible, this and the following line are transposed.

Verse 5. *Yea, I will bless thee.*] כִּן profecto, I. Sam. ix. 13. Noldius.

Verse 6. *As though.*] Ὡςτε σαυτος και πιστητος ἐμ-  
πλησθῃς ἡ ψυχη μου, Septuagint.

Verse 7. *When I call.*] אִם Dum, Job xxii. 20. Noldius.

Verse 11. *Expire.*] Instead of יָדָדוּ three copies have יָדָדוּ. But I venture to read יָדָדוּ *are slain*, or *shall be slain* or *expire*; the letters are the same, but in a different order.

*For foxes.*] See Mr. Merrick's note on this place.

He

He seems inclined to construe שׁוֹמְרֵי *jackalls*; and Bochart (*Hieroicoicon*, part I. pag. 855. lin. 10.) is of opinion that *שׁוֹמְרֵי* might be included under the name of שׁוֹמְרֵי, Judges xv. 4.

Verse 12. *But let the king, &c.*] Throughout the former part of the psalm, God has been addressed in the second person, but God is here spoken of in the third person. Therefore it should seem, that this part of the psalm was performed by some chorus, answering the person who sang the first part.

This psalm is said in the title to have been written by David, "when he was in the wilderness of Judah;" but at that time Saul was living, ruled Israel as king, and was in pursuit of David; yet in this verse David is called the king, and he is spoken of as appointed by God to be king, I. Samuel xxviii. 17. "for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David." Perhaps David might be called king by his followers even during the life-time of Saul, though he were not acknowledged to be sovereign by any tribe till after Saul fell at Gilboa.

## LXIV.

Verse 2. *Mine enemies.*] Inimicorum meorum, Syriac. Therefore I read אֹיְבֵי, as that seems to suit better with what follows, than אֹיֵב in the singular number.

Verse 4. *An evil report.*] דְּבַר מַר is singular, but is rendered plurally in the English Bible.

Verse 5. *And are not seen.*] “ Syriac וְלֹא יֵרָאוּ and “ *are not seen*, parallel to בְּמַסְתָּרִים in the preceding member.” Dr. Lowth in Mr. Merrick’s note. Twelve copies of Dr. Kennicott’s collation (among which is one manuscript written in the eleventh century) confirm Dr. Lowth’s opinion and the reading of the Syriac.

Verse 6. *See us.*] One manuscript written in the thirteenth century has לנו. Quis videt nos? Syriac.

Verse 7. *To accomplish it.*] תִּמְנו is the reading at present in the text; I have ventured to read לְתִמְנו. But some copies have טִמְנו, and perhaps the right reading would be טִמְנון absconditum, and the line should be rendered,

“ They search for secret iniquity.”

*They*

*They explore entirely.*] One manuscript written in the twelfth century of our æra, has שפד in the plural number, instead of שפד in the singular. Dum investigarent investigationem, Arabic.

The line seems to be a description of persons, who perverted their knowledge of human nature and of the passions and affections of mankind to evil purposes.

*Verse 9. That they may fall.*] Five copies have שפד and two have שפד; perhaps the true reading might be שפד. In the next line there is an ellipsis of the verb שפד.

*All that see them.*] Eleven copies of Dr. Kennicott's collation, and fifteen in De Rossi's, have שפד in the plural number.

*Verse 10. Behold it.*] Twenty-six copies in Dr. Kennicott's collation, and twenty-five in De Rossi's, have שפד instead of שפד and let them fear.

*From his doing it.*] I take the ו in the word שפד to be a preposition.

## LXV.

[Verse 2. *In Jerusalem.*] בִּירוּשָׁלַם is supplied by the Vulgate, Arabic, and Æthiopic versions.

[Verse 4. *Saying.*] I take the word דָּבָר to be a participle, not a substantive. Perhaps it should be דְּבָרִים, but the ם final may have been left out: see above in the note on Psalm lx. 9. Nouns of multitude, or collective nouns, though singular, may have a plural adjective. Thus we have כל יְהוּדָה בָּאִים, Jerem. vii. 2. הָעָם מְדַלְלִים, I. Kings i. 40. So that כל בָּשָׂר might be the substantive to דְּבָרִים.

This psalm seems to me to be prophetic of those times, when all mankind shall universally worship Jehovah. The remainder of the psalm from this line appears to be such a confession of their sins, and of the power and goodness of the Almighty, as the human race shall make in those days, “when  
“ the earth shall be full of the knowledge of the  
“ Lord.”

*Prevailed over us.*] Five copies have מִנו plural instead of מִנִּי singular. ἡμεῖς ὑπὲρ ἡμῶν, Septuagint.

Verse

Verse 6. *O terrible in thy justice.*] One manuscript, written A. D. 1347, has נורא instead of נוראות. *Θαυματος*, Septuagint. The Syriac version supplies the pronoun, therefore I read בצדק instead of בצדק. The participles in the following lines appear to me to be in the vocative case.

Verse 8. *The turbulence of the peoples.*] Mr. Merrick has observed on this passage, that the idea of composing the rage of the sea is also connected with that of calming a popular tumult in Virgil, *Æneid* i. 152.

Verse 9. *The extremest parts of the earth.*] A manuscript, written in the fifteenth century of our æra, has קצות הארץ. *Incolæ finium terræ*, Arabic. *Habitatores terræ*, Syriac. *Incolæ finium*, Targum. Perhaps this single modern manuscript may have preserved the true reading.

*Distributing the fulness.*] I apprehend פלג to be a participle from פלג *to divide*: and that מלא is a substantive here. The word מלא is frequently used to express not only *fulness*, but also to signify in an indefinite manner *a great number, a great quantity* [see *Isaiah* xxxi. 4.]; and also, *the whole that there is of any thing* [see *Isaiah* viii. 8.]; the verb מלא also signifies *to collect, to gather together*: “*Quod rebus collectis impleantur loca, Jerem. li. 11. Vide de Dieu in Job xvi. 10.*” Leigh’s *Critica Sacra*.

"Distributing the great body of the waters," &c. might be perhaps a better rendering.

This interpretation of the passage is nearly the same with that of Houbigant: see Archbishop Secker's note on this place, published with Mr. Merrick's version of the Psalms.

*Prepare in corn.]* Preparabis segetes eorum, Targum. But Symmachus (as Dr. Lowth has observed in Mr. Merrick's note on this place) read *דגנה* instead of *רננה*, and *דגנה* is the best reading; for the pronoun *הוא* has no antecedent to refer to, whereas the relative *הוא* will refer to *דגנה* in the foregoing line.

*Verse 11. The bottom of the furrows of it.]* *נחל* Descensus, Job. xxxvi. 16. Buxtorf's Concordance. A very large number of manuscripts have *נחלים* in the plural number. The word seems to be derived from *נחל* incidit, and is used only in this place.

*Verse 13. Sweet with honey.]* Dulcescent daudabilia deserti, Targum. *דגנה* desirabilis, Leigh's Critica Sacra. *דגנה* seems to me to be the plural of it. Instead of *דגנה* the wilderness, I have ventured to read *דגנה* with honey. It is plain, that the expression must correspond with *fatness* in the preceding line, and that it must be somewhat that is thought to fall from the air or clouds. The honey dew seems to answer this idea; and the difference

ence between the words מַדְבָּר and מִדְבָּר is not very great, and נֶאֱמַר מִדְבָּר being the more usual phrase might have misled a transcriber.

Verse 14. *The mountains,*] Bishop Hare read הָרִים *mountains*, opposed to *vallies* in the next line. The words הָרִים and הַרְרִים are not very different in appearance.

LXVI.

This ode seems to be adapted to be sung responsively. Some parts of it speak of God in the third person, others are addressed to him in the second. In some places, the pronoun of the first person plural is used, but in the latter part the singular number [*I*] is made use of. These things appear to me to distinguish the portions of this composition, that were sung by different people.

Verse 3. *Shall submit.*] See the note on Psalm xviii. 45.

Verse 5. *Tremendous in his counsels.*] Φοβερός ἐν βουλαῖς ὑπὲρ τῆς ὕψους τῶν ἀνθρώπων, Septuagint. Perhaps we should read בְּעִלְמוֹתָיו. Plurima namque sunt miracula ejus erga filios hominum, Syriac.

Verse 7. *The exiles among the beatben.*] סודרים from סר or סור to *turn aside*. The word is by some rendered *rebels, rebellious, refractory*, and undoubtedly it has that meaning in some places; but in others it seems capable of another interpretation, and may be rendered *wanderers, exiles, outcasts*. The word סורה is used in this sense, Isaiah xlix. 21. The reduplication of the last radical of an Hebrew word never changes its signification, but strengthens it.

ב inter, Lament. i. 3. Noldius.

*Extol God.*] The word אל seems to me to be a noun, not a negative particle here. One modern manuscript has למ after סלה, as though למ belonged to the next line; and that is in my opinion the best reading. For the Hebrew language expresses an action that has the agent for its object, by the Hithpael conjugation of a verb, not by the insertion of a pronoun after the verb.

Verse 17. *I lifted up my tongue.*] Et exaltabam linguam meam admodum, Arabic. Therefore I have ventured in the place of תחת לשוני to read ורוממתי לשוני. But Symmachus renders this line και ὑψῶμαι παραχρημα ἢ γλωσσα με, which suggests the reading תודה instead of תחת, and as the two words resemble each other in appearance, this last may very probably be the best reading, and perhaps the line should be rendered :

“ And

“And my tongue was loud.”

The next two lines contain a part of the prayer, which the psalmist uttered in his distress; and there is an ellipsis of the participle *saying* at the end of this line. See above in the note on Psalm xxxi. 2.

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LXVII.

Verse 1. *A psalm with stringed instruments.*] “*ומר*  
 “*incidit, secuit, putavit, amputavit*, superflua nimi-  
 “*rum, et luxuriantia ex arboribus*; hinc *ומורה*  
 “*palmes, surculus*; *מזמרה* *falx vinitoris*. Item  
 “*cecinit, modulatus est*; et notat modulationes arti-  
 “*ficiosas certis numeris et cæsuris incisas*. שור  
 “*significat voce cantare*; ננן *instrumenta pulsare*;  
 “*שיר מזמור* *psallere voce vel instrumento*: sic *מזמור*  
 “*opinor denotare cantionem metricam chor-*  
 “*dis sociandam*.” Lowth de Sacrâ Poësi Hebræ-  
 orum Præl. iii. pag. 31. not. 1. See also Prælect.  
 xxv. pag. 245, where שיר is shewn to be a par-  
 ticular species of poetical composition.

Verse 2. *God shall have mercy.*] This psalm ap-  
 pears to have been sung in the responsive manner;  
 for God is first spoken of in the third person, then  
 addressed

addressed in the second, and then spoken of again in the third.

From the future form of the verbs throughout the whole composition, I apprehend it to be prophetic, and that the prediction regards the felicity of that time when all flesh shall come unto God, and all peoples shall pay homage to him. Perhaps the psalm might have been used in the service of the temple, to excite the people to expect some more perfect dispensation than that under which they lived.

Verse 3. *When thy way is known.*] ὅταν, quando: Genesis xv. 12. Exod. xiv. 27. Noldius.

Verse 5. *Thou wilt comfort.*] Ὀδύνην, Septuaginta; and the authors of all the antient versions seem to have derived מנחם from the verb מנח to lead. Perhaps therefore the line should be rendered,

“And thou shalt lead the nations upon earth.”

## LXVIII.

—Nobilissimo poemati plurimæ infiderunt obscuritates: alioquin habuissimus profecto singulare quoddam incredibilis sublimitatis exemplum, cujus jam sparsos tantum radios, et e densis veluti nubibus vix eluctantes, merito tamen admiramur. Lowth de Sacra Poesi Hebræorum Praelect. xxvii. pag. 268.

With regard to the occasion on which this psalm was composed, there are some difficulties. For interpreters of great name have thought it to be either a prayer for, or a prognostication of, victory to David and the kingdom of Israel. They have perhaps been induced to adopt this opinion of it from the future form of the verbs in the beginning of it, and the authority of the Syriac translator, who seems, from the title prefixed to the psalm in that version, to have so understood it. *Davidis. Quum pararunt se reges ad bellandum contra eum. Item Prophetia de dispensatione Christi, deque vocatione gentium ad fidem. Title in the Syriac Version.*

But the Hebrew futures are capable of being rendered neither optatively, nor as relating to future time only, as may be seen above in the note on

Psalms

Psalms i. 2.; and the title, placed before this psalm by the Syriac translator, will not have any great weight with those, who look at the titles he has prefixed to some other psalms.

In opposition to the notion of these commentators, let us consider the matter of the composition itself. Is not this the language of praise rather than prayer, of triumphal exultation, not of supplication: *Sing unto God, celebrate his name, &c.* and again, *A mighty host, kings and troops are fled; they are fled, and the matron that abode at home shall share in the spoil; and again, Thou dost ascend up on high, thou dost lead prisoners a captive train?*

From the particular mention of the mountains of Basan in the psalm, I am inclined to think it was composed for the celebration of some victory gained on or near those hills. Thus, in the triumphal song of Deborah and Barak, there is particular mention of the river Kishon, and in the elegy on the death of Saul and Jonathan of the mountain of Gilboa.

The Hebrew title מִמּוֹר לְדָוִד *a psalm by or for David*, seems to suggest, that it celebrates a victory won in some battle where David was personally present. The great fight against the united forces of the Ammonites and the Syrians, recorded in the last verses of the nineteenth chapter of the first book of Chronicles, seems to agree well with some circum-

circumstances mentioned in this psalm; and the relation of that battle and the consequences of it in II. Samuel x. 15. suits most exactly with them. "When all the kings that were servants to Hadadezer, saw that they were smitten before Israel, they made peace with Israel, and served them." Such is the history of the facts, to which I apprehend the psalm alludes in the following passages: "*Kings* and troops are fled:" "When the Almighty scattered *kings* there:" "Unto Jerusalem shall *kings bring presents* to thee." The submission of a conquered nation is described, II. Samuel viii. 6. "Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and *brought gifts*."

But whether Helam, the place where the battle, recorded II. Sam. x. 15. was fought, were in the country of Basan, I cannot determine. Monsieur D'Anville has not marked the situation of Helam in his map of Palæstine.

This ode beginning with words resembling very nearly the well-known form that was used at the removal of the ark from place to place [see Numbers x. 35.] gives reason to suppose that it was sung in some procession, in which the ark was carried. To carry it out to the war when the armies of Israel went against their enemies, was not unusual [see II. Samuel xi. 11.]. Perhaps this psalm  
might

might have been used in a procession of the triumphant host before it, when they were returning from a victory.

The composition appears to be adapted to be sung in parts alternately by a choir divided into two bands, with some pieces intermixed to be performed by the whole choir uniting together. For there are some portions of it that are evidently parallel and answering to others; and those portions fall naturally into an equal number of lines, which seems a proof, that one of them was intended to be responsive to the other. Again there are other portions of it which seem to treat of the general subject of the psalm, and may therefore be supposed to have been sung by the whole choir together. From the plural form of the pronouns of the first person (viz. *us* and *our* in the twentieth and twenty-first verses, and *us* in the twenty-eighth) it is evident, that those parts of it were intended to be sung by a band; some other parts of it might perhaps have been sung by a single voice.

*God ariseb.*] The verbs in the Hebrew here are in the future form, but I do not think they are to be rendered either as relating to future time, or as optatives, but as signifying, that what is here spoken of doth constantly happen, ever will happen, and ever has happened. [See above in the note on Psalm i. 2]. The Hebrew futures, where they have this sense,

sense, must necessarily be rendered by the present tense in English. I have before observed, that the rendering these verbs optatively does not well agree with the rest of this ode, which plainly celebrates a victory.

*Like as the driven smoke is dispelled.*] The translation in the English Bible is, "As smoke is driven away, so drive them away." But the words *so* and *them* are supplied by the translators. The Septuagint renders the line Ὡς ἐκλάπηται καπνὸς, ἐκλάπηται τωσαν: and the authors of all the antient versions in the Polyglott and the Targumist appear to have read יָנִיחַ. I have ventured instead of יָנִיחַ כְּדָמָם or יָנִיחַ כְּדָמָם (which last is the reading supported by the antient versions) to read יָנִיחַ וְכָדָמָם which differs only in the manner of dividing the letters into words from יָנִיחַ כְּדָמָם.

Verse 5. *Extol him.*] The original sense of סָל or סָלֵל seems to be the same with that of the Latin word extollo. Thus it is used, Isaiah lxii. 10. in one of the senses of that word, *Raise ye up, raise ye up an highway*; and in Proverbs iv. 8. in another of them, *Extol her, and she shall promote thee*. This accounts for the rendering of the Septuagint ὀδοποιοῦτε, which the Arabic and Vulgate have followed. The Syriac translator and the Targumist understood it as I have rendered it [Glorificate eum, Syriac. Extollite eum, Targum], and it is

evident that the word should be thus translated, for it is parallel to שִׁיר *sing* in the preceding line.

*For Jehovah.*] Capellus read כִּי יְהוָה here, instead of בֵּיתֶךָ שְׁמוֹ. Κύριος ὁνομαζόμενος, Septuag.

Verse 7. *The solitary home.*] בֵּיתָה *to the house*, i. e. *home*. הֵּ is an enclitic particle signifying *to-ward* or *to a place*; see Genes. xii. 10. מִצְרַיִם *to Egypt*.

*Yea, the exiles.*] Four MSS. have יָהּ *yea* instead of אֲבָּ but. For the sense of מְסֻרִּים see above in the note on Psalm lxi. 7.

*That dwelt in a parched country.*] The Septuagint renders this line ὁ δὲ παρὰ τὴν ἄρσενος καὶ τὴν ἄρσενος ἐν τῇ ἄρσενος. From which it appears, that the author of that version read שְׁכָנִים *not שכנו*; and a manuscript, written A. D. 1296, has שְׁכָנִי, which has probably arisen from the word שְׁכָנִים being written contractedly. See above in the note on Psalm lx. 9.

It should here be remembered, that David, by or for whom this psalm was written, had been an exile in the wilderness of Maon, and in a mountain in the wilderness of Ziph, צִיֵּף *a parched country*; that he had there been a leader of what was deemed a troop of *rebels, exiles, and vagabonds* [see I. Sam. xxii. 2. and xxiii. 13. 24.]; and that the goodness of God is here celebrated, which had brought him and his adherents, יְחִידִים *the solitary men*, who had

had been cut off from the pleasures of peaceful society, ביתה *home*; and by establishing the kingdom of David, had released אסירים *those who were imprisoned*, or *the bound*, i. e. those who had been confined on his account in the time of Saul.

In another sense, this passage may be taken as alluding to the exodus of the children of Israel, אסירים *the bound or bondmen* from Egypt, who were afterward שכני ציה *those that dwell in a parched country*, during forty years, that they were סוֹדֵרִים *wanderers* in the wilderness; and whom God brought ביתה *home* to the land of Canaan; and who were יחידים *a singular solitary people*; for that too is one sense of the word יחידים according to Buxtorf's Lexicon, where it is interpreted *unicos, solitarios*. The epithet יחידים agrees perfectly well with the description of Israel in the prophecy of Balaam:

הוּא עַם לְבַד יֹשֵׁן

וּבְנֵיהֶם לֹא יִתְחַשְׁבּוּ

“Lo, a people that shall dwell alone,

“And shall not account itself one of the nations.”

This passage being capable of being understood as an allusion to the history of the children of Israel, gives an opportunity for another singer of the procession in the answer, to introduce a more full and express description of the majesty of God, as displayed on the

the departure of the Jews out of Egypt, and their journey through the wilderness. Those who have been at all conversant with Hebrew poetry, know how favourite a topic this is with the Jewish poets, how fond they are of introducing it, and how much it contributes to the beauty of their works. Of the use made of images taken from the sacred history by the Hebrew bards, see Lowth de Sacra Poësi Hebræorum Prælect. iix.

[*From their bonds.*] Instead of בְּמִשְׁרָתָם, Dr. Kennicott proposes reading בְּקִשְׁרָתָם from קִשְׁרָה ligavit; but Buxtorf, in his Concordance, renders בְּמִשְׁרָתָם compeditus.

I have transposed two lines here, for the sense and the construction seem to me to require it.

[*Verses 9. & 10. The clouds dropped water.*] Dr. Kennicott, in his Dissertation on I. Chronicles xii. has proposed to amend this passage by comparing it with a similar passage in Judges v. The Hebrew stands thus in that place:

אֲרֶץ רַעְשָׁה, נָחַם נַפְסָם שָׁמַיִם נָחַם עַיִנָּם נַפְסָם מִיָּם  
זָרִים כָּלָו מִפְּנֵי יְהוָה זֶה סִינִי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל

Dr. Kennicott observes, "Most readers will infer  
" from the comparison, that the text in Judges is as  
" complete, as it is sublime in its image:—and  
" that the last part in the psalm is incomplete for  
" want of the mountains melted to introduce Sinai,

" and

“ and then *Sinai* is indeed introduced with a most  
“ finished propriety.”

*Before Jehovah, God of Israel.*] One manuscript, and that (which is somewhat extraordinary) a modern one, has preserved this reading מִפְּנֵי יְיָ אֱלֹהֵי יִשְׂרָאֵל. It is evidently the true one, as it is supported by the authority of the similar passage in Judges, and agrees with the sense.

Verse 10, 11. *When it fainteth, &c.*] Rores vivificationis et pluvias spontaneas projecisti; Deus, super hæreditatem tuam, et ecclesiam laborantem tu erexisti, vivificationem tuam collocasti in ea. Targum. Hence I am led to think that דָּוָת should be construed *life*, as the Targumist renders it vivificationem.

In the next line we have תִּכְנֶן בְּטוֹבָתְךָ לְעָנִי *Thou dost prepare for the afflicted in thy goodness.* From the parallelism, which is to be expected in the sense of the two lines, I am inclined to suppose that this line should stand thus

וְנִלְמַח אֶתְּךָ כֵּן נָתַתְּ דָּוָת לְיֹשְׁבֵי בָּהּ  
instead of וְנִלְמַח אֶתְּךָ כִּנְנִיתָ דָּוָתךָ לְיֹשְׁבֵי בָּהּ

Thus we should have דָּוָת *life*, answering to בְּטוֹבָתְךָ *in thy goodness*, and לְיֹשְׁבֵי בָּהּ *to those that dwell in it*, answering to לְעָנִי *the afflicted*. The particle כֵּן is used in the sense I have here given it I. Kings xx. 40.

Verse 12. *Jeboab.*] Seven copies have ידון here instead of אדני.

*The matter of these glad tidings.*] “ אמר significat “ *verba quæ continent sensum perfectum.*” Buxtorf, in his Lexicon under the root אמר, quoting Rabbi Ab. Ezra.

המבשרות *ea quæ annuntiabant*, Buxtorf’s Lexicon. Dominus suppetitavit verbum evangelii, Syriae.

Verse 13. *A mighty host.*] I apprehend the words רב צבא belong to this line, not to the former, and that they are put in opposition to the two other terms *kings* and *troops*, and that all of them together are the nominative case to the verb ידון *are fled*. I have supplied the copulative ו *and* between פלם and צבאות, though the line will be good sense without it.

Verse 14. *Since there lay.*] אם quandoquidem, quia, Noldius. A manuscript written A. D. 1296 has אם תשכב בן שפתים; from whence I am led to conjecture, that the true reading may possibly be אם תשכב בן שפתים. The error of a transcriber might easily corrupt the words בן תשכב into תשכב בן, especially if he had the words given by a reader, and did not himself see them in the original copy.

*At the entrance of the tents.*] The word שפתים is

an irregular plural from *רֵשֶׁת*, which signifies the *extreme edge, the outside of any thing*; see Exodus xxvi. 4. where it is applied to the edge of a curtain.

The word *כנפים*, which is the plural of *כנף*, usually signifies *wings*. But we have seen above, that from the sense of the word *كَنْيف* in the Arabic language, it is probable that it may sometimes have another signification. See the note on Psalm lxi. 5. The Targumist seems to have understood the word here to have some relation to *tents, canopies, or pavilions*: “*Licet vos reges impii dormitis*” “*inter aulæa, ecclesia Israelis quæ est similis co-*” “*lumbæ, cooperta nubibus gloriæ, dividet prædam*” “*Ægyptiorum, &c.*” Targum. There is nothing in this interpretation of the Targumist like *wings*, and the word *aulæa* seems to suggest, that he understood *כנפים* to have that meaning which I have given it.

*A dove covered with silver.*] I apprehend this to be a rich idol image, left behind by the enemy in their flight. The place where it is described to have been left, marks the disorder of the rout, and the completeness of the overthrow of the enemy, who had left their most precious idols thus carelessly thrown on the ground at the entrance of their tents. That the Gentiles, when routed by the Jews, did

sometimes leave idols behind them in their flight, may be seen in II. Samuel v. 21. As to the form of the image here mentioned, "Columbæ apud Affyrios summæ sunt venerationi, quas nec occidere nec comedere licebat: Columba et præcipuè candida in præcipuo honore et religione habitata fuit apud Palæstinos teste Tibullo, Eleg. i. lin 7." Poli Synopsis Criticorum on this place. In Archbishop Secker's Sermons, vol. v. pag. 7. there is a note, from part of which it seems, that such an image was once set up and worshipped on the top of mount Gerizim. "Thus the Samaritans circumcised their children לשם הר גריזים into the name of mount Gerizim. Avoda Sara, Fol 27. 1. in Schoetg Hor. Heb. in Matth. xxviii. 20. i. e. devoted him to the worship there instituted; of which Schwarzius, in his *Exercitationes in Pent. Samarit.* Witem. 1756. p. 51. saith, the explanation is (as he cites it from the Talmudical book מסכת חולין Edzardi Ed. Hamb. 1710. p. 42.) that they circumcised them לשם דמות of the image on the top of mount Gerizim, which image they worship, and circumcise their children לשם דיונה or into or in the name of that dove."

Verse 16. *White with images.*] Commentators have been much puzzled with this passage.

An

An edition of the Psalms published at Genoa A. D. 1516 has בצלם instead of בצלמון. Theodotio renders the word *εἰκονα*. From the likeness of the letters ך final and ך, and from their being likely to come to be taken for each other by the wearing out of manuscripts, I am induced to think that בצלמ *with images*, might have been the original reading.

I apprehend the line alludes to the idols and standards of the conquered army, which they had left behind them. The standards used among troops in antient times were frequently some kind of carved figure or image. If this ode be understood to have for the object of it the victory of Helam, where forty thousand Syrians fell in battle, the hyperbole may not perhaps seem too bold. The standards and idol images of such an army, if made of silver like the dove mentioned above, might be said to *whiten* the hills. Virgil has

—“ scopulos Syrenum

“ Difficiles quondam multorumque ossibus albos.”

And Gay, a poet of our own nation, speaking of the slaughter made by one lion only, has

“ These bones, that *whiten all the land.*”

*The great mountain.*] הר אלהים This is the usual method in Hebrew of expressing the greatness of any thing. Thus אל אלהים Psalm lxxx. 11. signi-

like the great cedars, נשיא מלכות Genesis xxiii. 6. a mighty prince.

*The mountain of eminences.*] “ Dr. Lowth, on my consulting him expressly on this point, answers, “ *I should suppose loftiness to be the right idea of this word rather than fertility.* What Calasio gives us in his Concordance, under the root נבן from the Chaldee and Syriac languages, seems to confirm this supposition, as words akin to נבנין signify *gibbus supercilium*. The great Bochart (Chanaan, lib. i. cap. 42.) in speaking of the montes Gebennæ or Cevennæ, which are called by Strabo, πορυγὸς ὄρεων, *dorsum montanum*, says, *Sic גבנתא Syris est supercilium montis*, Luc. iv. 29. *Et Hebræis גב gab dorsum et נבנין celsi montes*, Ps. lxviii. 17. *quod Hebræi deducunt a nomine גבן gibben. Id gibbosum significat Levit. 20.* Mr. Merrick’s note on the place.

It may be worth observing, that the word נבנין is in the plural form, and that *a mountain of eminences* may perhaps be a title peculiarly applicable to Basan, which seems to have its name from שן *a tooth*; and הר בשן *the mountain with teeth*, might be a name given it from the appearance of the face of it studded over with small hills. Monserrat in Spain is an instance of a mountain deriving its name from its shape, as it is *mons ferratus*, or a mountain whose craggy cliffs have at a distance the resemblance

blance of the teeth of a saw [see a view of it in Thicknesse's Travels]; and the Sierra Morena in Spain is an instance of one named from the shape and colour of it. Beside which, the country of Syria is called in Arabic شام Shâm; and D'Herbelot says, p. 772. "That some Eastern geographers derive the name Shâm from *a wart*, because the country is studded over with a number of small hills, resembling those excrescences on the face." Richardson on the Language, Learning, and Manners of Eastern Nations, page 256.

Verse 17. *Why look ye.*] The verb רָאָה is used only in this place in Scripture. In the Arabic language رَآَ in the fifth conjugation, signifies (according to Golius) *Observavit oculis intentis et expectavit*. The Septuagint renders the line, Ἰναυτε ὑπολαμβανοντε ὅρη τετυρωμενα; the Vulgate, *Ut quid suspicamini montes coagulatos?*

The Syrians appear to have had an idea, that the power of Jehovah was confined to particular kinds of country, like the supposed influence of the imaginary local deities of the heathen. *Their gods are gods of the hills, therefore they are stronger than we; but let us fight against them in the plains, and surely we shall be stronger than they*, was their notion, when beaten by the Israelites in the reign of Ahab [see I. Kings xx. 23.] A like kind of reasoning might

have induced them at the battle of Helam to post themselves on the heights of the hills and mountains. *Their gods are gods of the vales, therefore they are stronger than we*, might then have been their opinion; and such a notion would deserve the notice of the poet, who celebrated a victory obtained over them in that situation, which they had chosen in order to be under the more immediate protection of their deities.

*Truly Jehovah remaineth for ever.*] That is, hath an eternal existence; is not liable to be destroyed like idols of wood, and stone, and metal.

The line preceding this is a question, and begins with the interrogative particle. The interrogation is of that kind which implies a negative. Mount Zion was not chosen as the place set apart for the worship of God, till long after the battle of Helam; see I. Chronicles xxi. 28. 29. 30. and xxii. 1.; but the victory over the forces of Hadadezer is related I. Chronicles xix. 18.

Verse 18. *Of burning flame are myriads.*] In the interpreting of this verse, I have been guided by the Targum, which is

“ Currus Dei binæ myriades ignis ardentis,

“ Duo millia angelorum ducunt illos,

“ Majestas Domini quiescit super illos super montem Sinai in sanctitate.”

According

According to this we should read רכבים in the plural instead of רכב in the singular. Currus Dei multiplices sunt myriadibus, Arabic. So that the Arabic translator also read רכבים.

In the Hebrew text we have רבתים, which seems to be the word rendered binæ myriades by the Targumist. After which we have אלפי שמן in some copies, but in the printed text אלפי שמן. But שמן is not to be found in any other place in scripture, and seems to me to be a very anomalous word: שמן Jeremiah xlviii. 11. signifies tranquillus, *quiet*, *at ease*; but I do not see any sense that can be made of this, more especially as שמן is singular, and the nouns of number, preceding it, seem to require a substantive in the plural number.

If the two first lines of the interpretation of the Targum, given above, were turned into Hebrew, perhaps they might be thus rendered :

רכבים אלהם אש לתבה רבתים  
אלפי שרפים אתם נדגון

The remains of the two first words of these lines are in the text already, and so is the last word of the first line; the other two words do not appear in the text, nor is there any trace of them in any of the versions of the Polyglott, but in the Targum only.

The first word of the last line is in the text, and the first letters of the three other words of the last line

line with the paragogic ׀ at the end of the line would make up the word שָׁמַן, which is in some copies of the text.

רַכְבִּים אֱלֹהִים אֵשׁ לַהֲבָה רַבְתִּים

רַכֵּב אֱלֹהִים רַבְתִּים

אֵלֶּי שְׂרָפִים אַתָּם נִזְנָן

אֵלֶּי שְׂרָפִים אַתָּם נִזְנָן

Perhaps, therefore, two words may have been dropped out of the text in the first line, and perhaps שָׁמַן may be an abbreviation of שְׂרָפִים אַתָּם נִזְנָן. Chariots of fire are mentioned II. Kings vi. 17. and II. Kings ii. 11.; שְׂרָפִים are mentioned as part of the train of Jehovah, Isaiah vi. 2.; the root נִזְנָן is applied to the driving of a chariot, II. Kings ix. 20. and to the driving of a wain, II. Samuel vi. 3. Thirty-two copies have שָׁמַן instead of שָׁמַן.

*Jehovah was, &c.*] Eighteen copies have יְהוָה here instead of אֱלֹהִים. I have ventured to transpose the two last words of this line, and to read בְּקֹדֶשׁ סִינִי instead of בְּקֹדֶשׁ סִינִי.

Verse 19. *Lead prisoners.*] “*Thou hast led a captivity, i. e. a number of prisoners captive.*” See Judges v. 12. Esther ii. 6. Isaiah xx. 4.” Archbishop Secker’s note on this place, published with Mr. Merrick’s Version.

*Doſt give gifts.*] *Largitus es dona hominibus, Syriac. Dediſti dona filiis hominum, Targum. Dedit*

Dedit hominibus dona, Arabic. Dedisti dona tua in homine, Æthiopic.

But the Septuagint has ἐλάσεις δοματα ἐν ἀνθρώποις. The Hebrew, as it at present stands, agrees best with the Septuagint, for נָתַן does certainly signify to *take*, not to *give*.

St. Paul [Ephesians iv. 7.] has quoted this passage, Ἀνάβας ἕς υἱός, ἡ χημαιλωτασιν ἀνχημαλωσιαν, καὶ ἔδωκε δοματα τοῖς ἀνθρώποις. This differs considerably and materially from the Septuagint, and from the present reading of the Hebrew; but it agrees as well as we could expect with the Targum, the Syriac, Arabic, and Æthiopic versions.

Dr. Randolph supposes the apostle and the authors of the Syriac, Arabic, and Æthiopic versions and of the Targum, to have had נָתַן *thou hast imparted*, in their copies, where we have נִתְּנָה *thou hast taken*, in the Hebrew text at present. [See Prophecies cited in the New Testament compared with the Hebrew Original and with the Septuagint Version, by Dr. Randolph.] The conjecture is very ingenious, and appears very probable, because letters have often been transposed by the errors of transcribers.

It should seem that the Jews are not guilty of having corrupted the text by design in this place, for, if they were, the Targum would hardly have been

been left uncorrupted to detect the fault, as it now does.

*Establisbeth the exiles.*] Et super rebelles profelytos, qui revertuntur resipiscentiâ, quiescit majestas gloriæ Domini, Targum. From the rendering quiescit, it seems to me, that the Targumist had שָׁן instead of שָׁן in his copy. And שָׁן is the reading in one manuscript [supposed to be written about the beginning of the fourteenth century] collated by De Rossi. I have ventured to render שָׁן, as though it were of the Hiphil conjugation.

Verse 20. *Supporteth us.*] Auxiliabitur nobis, Æthiopic.—“ מַסִּי signifies literally *loading* or *burthening*, and I. Kings xii. 11. with taxes or services. In Zechariah xii. 3. it means undertaking with a bad design. In Isaiah xli. 3. the Israelites are called מַסִּים and מַסִּים from the womb: and Exodus xix. 4. God saith, he bare them on eagle’s wings. Doth not the word therefore mean here, *who beareth the burthen of* or *supporteth*? It is never joined with ל but here. מַסִּי is joined with ל, and interpreted of *a liberal gift*, Deuteron. xv. 14. But here seems no need of making a change. Translate, *Blessed be the Lord daily: he will support or supporteth us.* Archbishop Secker’s note on this place; see Mr. Merrick’s notes.

I apprehend

I apprehend there is an ellipsis of אשר, and that יום יום belongs rather to the second clause, than to the first.

Verse 21. *A God of power to save.*] Deus noster est Deus salvator, Arabic. 'O Deus tu σωζεις, Septuagint.

Verse 23. *Jehovah said.*] Nine copies have יהוה here.

I have ventured to read אשיבכם instead of אשוב, and כממצלות sicut e profundis. The sense is, I can bring you back safe from the dangers of the battle at Basan, as I delivered you from the danger of the passage of the Red Sea.

Dixit Dominus e dentibus educam, Syriac. This seems to confirm the etymology given above for the name Basan.

Verse 24. *May be washed.*] Βαψη, Septuagint. Intingetur, Syr. One manuscript seems to have תרחץ instead of תמחץ. Bishop Hare conjectured תרחץ was the right reading.

*Shall be red with it.*] I have ventured to read מואם in the place of מאיבים, though there is no authority for it from MSS. or the antient versions.

Verse 25. *Seen are thy processions.*] 'Εδωκεται σε ορασει σου, Septuagint.

Verse 26. *To the sanctuary.*] בקדש There are several places cited in the Concordance of Noldius, which shew, that the preposition ב signifies to or unto

unto a thing or place. See Judges vi. 35. I. Sam. xvi. 3. Hosea xii. 7.

Verse 27. *They bless God.*] בָּרַכּוּ without the points, may be the third person plural of the præterite. Archbishop Secker observed, "that Mudge" "seemed to translate rightly *they bless God.*" See Mr. Merrick's notes. בְּמִקְדָּלוֹת, turmatim, Syriac.

*Jehovah the fountain.*] Ten copies have יְהוָה here instead of מַקְוֵה. Three MSS. (but all of them modern) have מַקְוֵה instead of מִסְקָר. Jeremiah [ii. 13.] rebuking the Israelites for having forsaken Jehovah, introduces God saying,

אֲנִי עֲזָבוּ מִים חַיִּים  
לְחַצֵּב לָדָם בְּאֵרוֹת בְּאֵרֵי נִשְׁבָּרִים

Me they have forsaken, a fountain of living waters,

To hew out for themselves a multitude of broken cisterns.

Verse 28. *The rulers.*] Instead of רֹאשׁ *their ruler*, I have ventured to read רֹאשִׁים *the rulers*, and instead of רִנָּתָם *their council*, רִנָּתִים *the multitudes, the council*. The letter jod has been frequently omitted. Dr. Kennicott, in his Dissertation on I. Chronicles xi. page 516. has produced an instance of this letter being omitted thirty-four times in one chapter only. If the reading at present in the text here be retained, and the questions be asked, *Whose rulers are there?*

*there? Whose council are there?* I do not see any answer that can be given; consequently, if no answer can be given, there is no antecedent to the relative pronoun possessive *their*.

Verse 29. *May God.*] Ten copies, instead of יהוה *thy God*, have אלהים *God*, without the pronoun, which is also omitted by all the antient versions in the Polyglott.

Verse 30. *Unto Jerusalem.*] על ad, Malachi i. 7. Noldius.

Verse 31. *He hath rebuked.*] The antient versions render גער imperatively: but without the points it may be considered as a præterite, and so may the verb בור which follows it.

*The wild beast of the reed.*] חיה קנה est periphrasis leonis, eaque minimè obscura, si ejus rationem attendimus. Leones in arundinetis maximè lustra habere solent. “Inter arundineta Mesopotamiæ fluminum leones vagantur innumeri.” Ammianus Marcellinus, lib. xviii. cap. 7. Id adeo familiare erat Arabibus, ut peculiare habeant vocabulum pro leonis lustro, cum in arundineto cubat. Bocharti Hierozoicon, part. i. lib. 3. cap. 2. Erat autem Jordanes præcipuè infestus leonibus. Ἐν ταῖς τε Ἰορδάνε ἐλκεαῖδες καὶ ἀγγυλοσροφίαις ροαῖς, ὡς τὸ εἶκος, τῆς ἔχουσας τε ποταμὸς γῆς μέρη τινὰ περιγραφονται ἐν οἷς μεγάλα τι καὶ λαμψὴν χεῖμα ἐκφύειν πείθειται, ἐν ταῖς λεοντῶν φυλαῖς εἰσάγει κατεκτείν. Johan. Phocas

cas Descript. Locorum sanctorum. Vide etiam Maundrell Itin. Hieronymus ad hæc verba Zechariæ xi. 3. *Vox rugitûs leonum, quoniam vastata est superbia Jordanis*; “Jordani, inquit, fluvio, qui  
 “maximus in Judæâ est, juxta quem morantur  
 “leones; fremitum junxit leonum propter ardorem  
 “sitis, et ob deserti viciniam, et latitudinem vastæ  
 “solitudinis, et arundineta, et carecta.” Hinc apud Jeremiam iv. 7. Leo dicitur exire מַסְבֵּר “ex  
 “lustro suo perplexo;” et xlix. 19. “Ascendere inundante Jordane.” Igitur hoc in loco [Psalmo lxviii. 30.] Fera arundinis, cœtus robustorum et juveni sunt leones, tauri pecudesque lascivientes, sive tyranni feroces insolentesque; de quibus addit Psaltes, continuatâ translatione מַרְפֵּס כֶּסֶף hoc est, pro se quisque de industriâ (ea est vis numeri singularis distributivi et formæ Hithpaël) conculcantes et conturbantes rivos argenteos, perdentes nimirum et devastantes Judæorum bona. Hæc ipsa imago apud Ezekielem usurpatur, cap. xxxii. 2. iterumque xxxiv. 18. 19. In quibus locis interponitur in eo sensu verbum רָפַשׁ. Vide etiam Dan. vii. 19. Verum an רָר de motu fluminis dicatur, ut apud Latinos *currere* (Virgil. Georgic. i. 132.) ita ut רָר *rivum* significet, non æquè constat. Lowth de Sacra Poësi Hebræorum Prælect. vi. pag. 56. not. 9.

But it does not appear from Castell's Lexicon, or Buxtorf's

Buxtorf's Lexicon, or Buxtorf's Concordance, that  $\text{רַר}$  can be found any where signifying *stream*: and Dr. Lowth, in a letter (written to Mr. Merrick after the publication of the work above cited), part of which is published in the notes of Mr. Merrick's version of the Psalms, seems to give up the construing  $\text{כסף ברר}$  *silver streams*, and gives another explanation of the passage, which he says he had from Dr. Jubb; who, adopting the rendering of the English Bible, *pieces of silver*, explains those pieces of silver to be the cross bars of the sistrum or winged cymbal, and supposing  $\text{דלת קנה}$  to mean *the hippopotamus* (by which animal the Egyptian people might be figured), conjectures, that this passage alludes to the use of the sistrum in religious ceremonies and in battle among the Egyptians, quoting that line of Virgil, *Æneid viii. 696.*

“ Regina in mediis patrio vocat agmina sistro.”

But there is some doubt whether any silver were used in the structure of the sistrum. Ruæus, in his note on this line of Virgil, gives the following description of this instrument. Sistrum, *æreum* crepitaculum, *Ægyptiorum* proprium, instar reticuli quo pilæ per ludum impelluntur, hoc fere modo compactum erat: *area* lamina, in ovalem figuram inflexa, desinebat in manubrium; hanc laminam tres quatuorve fidiculæ itidem *area* hinc inde traji-

ciebant, laxis foraminibus insertæ, ita ut quoties fistrum commovebatur, tinnitum ederent. With the above description given by Ruæus, the French Encyclopedie agrees. "La bibliothèque de St. Genevieve à Paris conserve un de ces instrumens tout de cuivre; c'étoit leur matière ordinaire, ainsi qu'on l'apprend d'Apulée, qui en a donné la description." Moreover the Egyptians were not ever beaten in battle by the Israelites; so that I do not think the Egyptians can be here spoken of.

The passage seems to me to be made up of two distichs; one written in language that is extremely figurative; the other in such as is not so. For the last line of the last distich has plainly nothing figurative in it, which gives reason to suppose that the line parallel to it has not.

If we consult II. Samuel x. 6. we shall find, that the Syrians were originally *hired* as auxiliaries in the war, to which the battle of Helam gave a decisive turn in favour of the Israelites. "When the children of Ammon saw that they stank before David, the children of Ammon sent, and hired the Syrians of Beth-rehob, &c." and upon their being defeated, "Hadadezer sent, and brought out the Syrians that were beyond the river," i. e. Euphrates. Now since "*inter arundineta Mesopotamiæ fluminum et carecta leones vagantur*" innu-

“ innumeri,” and “ דוית קנה est periphrasis leonis, eaque minimè obscura,” may not *the wild beast of the reed* be a figurative expression for the Syrians beyond the river, the Mesopotamian auxiliaries of the Ammonites? and since the Syrian auxiliaries were *hired troops*, and assisted the Ammonites for money, may not they be *the peoples that marched for pieces of silver*?

The particle ב has the sense of *for* (as *for a price or reward, whether of money or goods*): see Genesis xxix. 18. “ I will serve thee seven years *for* Rachel thy daughter;” ברחל בתך, and Genesis xxiii. 9. “ *for* as much money as it is worth,” בכסף מלא. Therefore it seems to me, that ברך בכסף may signify *for pieces of silver*.

The verb רפס is rendered Proverbs vi. 3. by the Vulgate festina, *hasten*, and by the Septuagint ἵστημι ἄνευ ὀλιγομένου, *go without lingering or without fainting*. It seems therefore to me, that this word might be applied to the rapid movement or marching of troops.

Verse 33. *Chaunt ye Jehovah.*] Eight copies have יהוה in the place of אדני.

Verse 34. *To him that rideth.*] From the construction of this and the preceding verse, it seems quite evident, that this part of the psalm at least must have been sung in the responsive manner. For the construction is plainly this,

Ye kingdoms of the earth, sing unto God,  
To him that rideth on the highest heavens  
from all antiquity :

And the line

Chaunt ye Jehovah

must have been sung between these two lines by  
some other singers. See an instance of the same  
construction, Psalm cxxxvi. 4.

*The highest heavens.*] בְּשָׁמַיִם שְׁמַיִם, τον οὐρανὸν τε ὑψιστον,  
Septuagint. In cœlis cœli, Syriac.

*From all antiquity.*] קִדְם quondam, Montanus's  
interlineary Version. Olim, Psalm lxxiv. 2. Nol-  
dius.

Verse 36. *Among his saints.*] θαυμαστός ὁ Θεὸς ἐν  
τοῖς ἁγίοις αὐτοῦ, Septuagint. Admirandus est Deus in  
sanctis suis, Arabic. Mirabilis Deus in sanctis  
suis, Vulgate and Æthiopic versions. Therefore I  
read בְּמִדְקָשָׁיו.

*To his people.*] The authors of all the ancient  
versions and the Targumist read לְעַמּוֹ instead of  
לְעַם.

The supposing this psalm to have been written  
for the celebration of a victory, is not a new idea.  
That the victory was one over the Syrians and  
Ammonites, has also been conjectured; though I  
do not know, that any interpreter has thought it to

be

be that of Helam, or that any one has attempted before to shew how some circumstances, which attended that victory, might possibly be the subjects alluded to in this psalm. In the old Bible I have mentioned above in the note on Psalm xxxii.

1. the following is the translator's preface to this psalm:—"He sheweth the great goodness and  
 " wonderful power, which the Lorde exercised  
 " toward his people and the holy citie Jerusalem,  
 " in geuing them the victory (as some expound)  
 " of the Syrians, the Edomites, and the Ammonites: figuring openly therein the kingdome  
 " of Christ, unto whom he saue by the spete,  
 " that the hole world shulde obey: wherfore he  
 " exhorteth all men to geue praple unto the  
 " Lorde." In the same Bible, the words מרפס כסף  
 כסף in the thirty-first verse are rendered, *those that drive for money.*

## LXIX.

Verse 5. *Than my locks.*] Fifteen copies confirm the conjecture of Bishop Hare, and have מַמְתִּי *than my locks*, instead of מַמְתֵּי *they who destroy me*.

*What I have not taken by violence.*] Quæ non rapui, ob testimonium vestrum tunc restituiam, Targum.

Verse 9. *One spuriously born.*] מִמֶּנִּי Extraneus, spurius ex scorto natus, Deuterón. xxiii. 2. Leigh's Critica Sacra.

Verse 13. *Insult me.*] Septuag. ἠδολογῶν. "Sanctus Augustinus et vetus psalterium insultabant." Nobilii notæ in Septuag. A manuscript, written A. D. 1298, had originally בִּי יִשְׂרָאֵל *rejoice over me*, which agrees nearly with the rendering of St. Austin, which I have followed.

Verse 15. *With the strength of thy saving power.*] The root מָנ signifies firmum esse, *to be strong*, as well as credere, *to believe*. That the noun נֶעַם must often be rendered *saving power*, has been before observed. Redemptionis tuæ, Targum.

Verse 17. *According to the goodness.*] As it is כָּרַב in the next line, I have ventured to read כָּסָב instead of כִּי מִרְבּ.

Verse

Verse 22. *Bitter hyssop.*] See Bocharti Hierozoicon, part. i. lib. 2. pag. 592.

Verse 23. *For their punishment.*] Καὶ εἰς ἀνταποδοσιν, καὶ εἰς σκανδαλον, Septuagint. Et retributio illorum in offendiculum, Syriac. Circuitus offensionis in retributionem eis, Æthiopic. I think, therefore, that the true reading would be וְשִׁלְמָם. The verb שָׁלַם signifies *to repay* in an ill sense, i. e. *to punish*, Deuteron. vii. 10. Jeremiah xxxii. 18. Houbigant probably took his rendering from the Targum, which is, “ et sacrificia eorum in scandalum.”

Verse 26. *Desolate.*] Four copies have לְשֹׁמֵם instead of נִשְׁמָה, and one copy had at first שְׁרִימָה; et habitationes eorum vastatae, Arabic.

Verse 27. *And they add.*] “ I read וְיִסְפְּרוּ with “ all the versions except Chald.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 32. *A steer with horns and hoofs.*]

— taurum,

Jam cornu petat, et pedibus qui spargat arenam.

Virgil. Ecl. iii. 86.

Verse 33. *Shall see it.*] Ten copies have יֵרָא in the future form.

*Their heart.*] One manuscript, written about the end of the fourteenth century of our æra, has לְבַבְהֶם *their heart*, instead of לְבַבְךָ *your heart*. De

Rossi observes, "Præcedunt verba tertiæ personæ  
" huic lectioni faventia."

Verse 37. *That the seed, &c.*] It seems necessary  
to transpose two lines here, and to place this line  
first; otherwise there will be no nominative case to  
the verb יָשָׁב *may dwell*.

## LXX.

Verse 4. *Let them be desolate.*] Two copies have  
יָשָׁב and one manuscript, written about the middle  
of the thirteenth century of our æra, had יָשָׁב at  
first, and the word is יָשָׁב, not יָשָׁב, in the parallel  
place, Psalm xl. 16.

*At me.*] Eleven copies, among which are some  
very antient MSS. insert לִי here, and it is in the  
parallel place, Psalm xl. 16.

Verse 5. *Magnified be Jehovah.*] More than thirty  
copies have יְהוָה here, as it is in Psalm xl. 17. in-  
stead of אֱלֹהִים.

## LXXI.

LXXI.

Verse 3. *A strong fastness.*] The parallel place in Psalm xxxi. 3. has *לצור מעון* instead of *מעון*, and fifteen copies of Dr. Kennicott's collation, and twenty-one of De Roffi's, have *מעון* here.

*House of defence.*] “ *עַל טוֹקֶס וְאֵל לְבֹרָא תְּמִיד צִוִּית* “ *עֲקֻטָּא*, LXX. They read as in Psalm xxxi. *לְבֵית* “ *טוֹקֶס בֵּית*. They several times translate *בֵּית טוֹקֶס*. Archbishop Secker's note on this place.

Verse 6. *Thou didst separate me.*] *A ventre matris meæ tu extraxisti me*, Targum. Archbishop Secker thought, that the Septuagint should be *ἐξέπαυσεν με* instead of *ἐξέπαυσεν με*, and that the Hebrew should be *נָח*. Compare Psalm xxii. 10.—But the verb *נָח* is used in Numbers xi. 31. and it is there rendered *ἐξέπαυσεν* by the Septuagint, and both Buxtorf in his Concordance, and Leigh in his *Critica Sacra* seem to give *נָח* the sense of *avellere*, *to pluck away*, as well as that of *tondere*, *to shave*.

Verse 7. *Like a prodigy.*] *Admiratio factus sum multis, quia tu es fiducia mea prævalida*, Syriac:

Verse 8. *My mouth is full.*] The future form of the verb here seems only to express the constancy of the action in this place. *יִמְלֵא פִי*. See the note on Psalm i. 2.

Verse

Verse 12. *Hasten.*] More than seventy copies have *רושה* instead of *רושה*.

Verse 13. *And put to shame.*] Three MSS. of Dr. Kennicott's collation, and one of De Rossi's, have *וכלם* in the place of *כלו*; et erubescant, Syriac.

Verse 14. *That I may still continue.*] The conjunction ו at the beginning of this line seems only to shew, that the sense of the verbs which follow is potential. Instead of *אחל* sperabo, I have ventured to read *אחל* ero.

Verse 15. *Books.*] Non enim novi scripturam, Syriac. Quia non novi scripturam, Arabic. Quoniam non cognovi literaturam, Vulgate. Πρωτομειας, Septuagint. "In aliis libris Græcis est "*πρωτομειας*; cujus etiam lectionis facit mentionem Sanctus Augustinus." Nobilii notæ in Septuag. The word *מספר* signifies *number*, but *ספר* signifies *an epistle, a book*.

Verse 20. *Though.*] *אשר* quamvis, as Eccl. viii. 12. I have ventured to read *תשיב* instead of *תשוב*. One manuscript has *תרוני* instead of *תרוני*, and *תרוני* is the reading of the Keri, and of the Vulgate and Syriac. Several MSS. have *דראתני* for *דראתני*.

*And exalt me.*] I have ventured to read *תשיבני* *תעלני*. Near thirty copies have *תעלני* the reading of the Keri, instead of *תעלני* the reading of the text. Tu idem etiam de abyssis terræ reduces et extrahes me, Syriac.

The

The futures in this verse seem to me to have an optative sense, for this psalm is evidently a prayer.

Verse 23. *I will sing.*] According to the Syriac version, there is a verb lost at the end of this line. Ego quoque confitebor tibi citharâ, et veritati tuæ canam; Deus psallam tibi cum citharâ, sancte Israelis, Syriac. Perhaps the verb *ללן* has been dropped in transcribing.

## LXXII.

Verse 1. *For Solomon.*] This psalm seems to have been composed in honour of king Solomon; perhaps it might have been used at his coronation.

Verse 3. *Produce peace.*] “*Ἀναλαβέτω τὰ ὄρη*  
 “ *εἰρήνην τῷ λαῷ σὺ καὶ οἱ βῆνοι.* Septuagint. See  
 “ Grabe’s edition. Eodem fere modo psalterium  
 “ Æthiopicum, *ἀναλαβέτω τὰ ὄρη καὶ οἱ βῆνοι εἰρήνην*  
 “ *τῷ λαῷ σὺ, κρίνει ἐν δικαιοσυνῇ τὰς πτωχὰς τὰ λαὸν τὰ:*  
 “ et cum hac lectione facit metaphrasis Apollinarij.

“ *Οὐρεσιν εἰρήνην σθεναιρη βῆνοις τε μελεσθῶ.*

“ *Πτωχῶν δημοτεροισι ὑπὲρ εὐδικησι δεικαῖζεν.*

“ Etiam in psalterio Romano est *in justitiâ judica-*

“*bit mendicos.*” Nobilii not. in Septuag. There-  
fore I read thus: וְיָשְׁבוּ הָרִים וְהַבְּעוֹת שְׁלוֹמִי לְעַם

בְּצִדְקַת יְשׁוּעָתִי עִמָּם

Mountains and hills were used as fastnesses in time of war; therefore to wish they might produce peace, was to pray for peaceable times.

Verse 4. *Decide in favour of.*] שָׁפֵט *jus dixit, et executus est bonos defendendo et malos puniendo.* Leigh's Critica Sacra. The Hebrew שָׁפֵט signifies more than either the Latin *judicat*, or the Greek *κρίνει*.

The verbs in the future form in this psalm seem to have an optative sense.

Verse 5. *That they may fear thee.*] One manuscript has וַיִּרְאוּ here, supplying the conjunction. The word seems rather to belong to the end of this line, than to the beginning of the next. The natural consequence of *crushing the oppressive* by a just government is *to make them fear God*,

The objection to this pointing is, that רָשָׁע is singular. But perhaps the noun is to be understood as a collective noun, as רָשָׁע is, Proverbs xxviii. 1. 4.

*As long as.*] See Noldius's Concordance under the particles עַד and לְפָנֵי. The antient versions in the Polyglott all render לְפָנֵי as implying somewhat of comparison. Noldius renders it *quamdiu*. Sym-

machus translates these words, ἐφ' ὅσον ὁ ἥλιος καὶ ἐμ-  
προσθεν τῆς σελήνης, “ *quæ S. Hieronymus videtur ver-*  
“ *tisse quamdiu erit sol et ultra lunam.*” Nobilii  
notæ in Septuag. “ O king, live for ever.” Da-  
niel v. 10.

Verse 6. *May he rule.*] ירד seems to me to be in  
this place the future of ירד dominare, not of ירד  
descendere. The sun and the moon, the greater  
and lesser light, are said [Genesis i. 16.] למשל  
*to rule* the day and the night. This expression in  
Genesis seems to explain the meaning of the blessing  
contained in these two lines. The antient inter-  
preters and modern translators have taken ירד to be  
the first word of the following line, and then have  
necessarily been forced to render it as the future of  
the verb ירד *to descend*.

*The shorn herbage.*] “ גו usually signifies a fleece,  
“ and so the Septuagint and Syriac here: and  
“ Houbigant thinks it refers to Gideon’s fleece:  
“ but I see no propriety or beauty in this; and  
“ גו דמלך are *the king’s mowings*, Amos vii. 1.”  
Archbishop Secker’s note on this place. The fi-  
mle of the good government of a pious king hav-  
ing the same effect in making righteousness and  
peace to flourish, that the dew has in encouraging  
the growth of the grass after it had been mowed, is  
a very beautiful one; and the passage cited seems  
to

to be a sufficient authority for rendering נֶחֱרֵב *horn herbage*.

Verse 7. *Righteousness.*] Three MSS. confirm the conjecture which Archbishop Secker had made from the Syriac and Septuagint versions, and have צִדִּיק *righteousness* instead of צִדִּיק *righteous*.

Verse 10. *Bring.*] Προσσις, Septuag. Adducent, Vulgate. Perhaps we should read יָבִיא instead of יָשִׁיבו.

Verse 15. *May be live.*] The Syriac and Arabic versions have no copulative here.

*Let them bless him.*] Εὐλογηστω, Septuagint. The right reading would probably be בִּרְכּוּ instead of יִבְרְכּוּ. The similarity of the letters vau and nun has occasioned the mistake.

Verse 16. *As a quantity of corn.*] Erit velut copia frumenti in terrâ, et in cacumine montium germinare faciet fructus suos, ut Libani, et pullulare faciet e civitate suâ, sicut herbam terræ, Syriac. Perhaps we should read פֶּשֶׁת or rather כֶּפֶשֶׁת instead of פֶּשֶׁת.

The comparing a man to the appearance of a field of corn may seem unusual: but there is a simile of much the same kind, Genesis xxvii. 27. "See the smell of my son is as the smell of a field which the Lord hath blessed."

*Wave like Lebanon.*] The waving of standing corn,

corn, and the bending of high woods with the wind, are motions somewhat resembling each other. The waving of standing corn excites the idea of fertility: and the bowing of the forest of Lebanon in the gale, that of majesty and grandeur. These two images are here joined with the shooting up of grass, to express the most beautiful and abundant fruitfulness united with majesty and grandeur. Carmel and Lebanon are often used to express the same things; see Lowth de Sacra Poësi Hebræorum Prælect. vi. pag. 56. Four copies have יָרָוּ in the plural, and the verb should be plural to agree with its nominative case יָרָוּ.

Verse 17. *Be established.*] The reading in the printed text is יָרָוּ, instead of which a very great number of copies have יָרָוּ *be propagated*. A manuscript written A. D. 1298 has יָרָוּ. But one antient manuscript collated by De Rossi has יָרָוּ, which reading is supported by all the antient versions in the Polyglott and the Targum; and suits better with the spiritual sense of the psalm.

*Be blessed through him.*] The verb יִתְבָּרַךְ is in the Hithpaël conjugation, which usually signifies an action that has the agent himself for its object. Perhaps therefore the line should be rendered,

“ And may all the tribes of the earth call themselves blessed through him.”

Bishop

Bishop Hare, from the Septuagint, has well supplied here כל שבט דארי: the Septuagint is, και ευλογηθησονται εν αυτω πασαι αι φυλαι της γης παντα τα εδη μακαρισεν αυτον. See Mr. Merrick's note on the place.

*Glorify him.*] Instead of ואשרו, a very large number of copies have ואשרו, which is certainly the right reading, and is supported by all the ancient versions in the Polyglott.

The relation between the literal and the spiritual sense of this and the second psalm is admirably explained, and the elegance and sublimity of both these poems pointed out in that excellent work of the late Bishop of London, Dr. Lowth, de Sacra Poësi Hebræorum, Prælect. ix. pag. 99.

Verse 18. *Blessed be the Lord, &c.*] These next four lines seem to be the corollary of the transcribers on coming to the end of the second book. See above in the note at the end of the forty-first psalm.

*The Lord Jehovah God of Israel.*] Five copies have

ברוך אדני יהוה אלהי ישראל

*Here end, &c.*] This was probably a note of some copyist, who meant to express his opinion that this was the last psalm David ever composed. But this verse is omitted in many MSS. and in the Syriac and Arabic versions.

Michaëlis is of opinion, “ that this is the end  
“ of

“ of the first collection of psalms, which was made  
 “ probably under Solomon for the service of the  
 “ temple; and that the second collection was made  
 “ much later, perhaps under Hezekiah [see Pro-  
 “ verbs xxv. 1.]; though some of them seem as  
 “ late as the Babylonish captivity, as Psalm lxxix.  
 “ and cxxxvii.”

## LXXIII.

Verse 4. *Perfect and firm.*] In Mr. Merrick's addenda to his Notes on the Psalms, pag. 341. is the following :

“ Dr. Lowth has communicated to me an ingenious conjecture on this verse from J. Sigism. Moerlius's Scholia Philol. et Critic. ad selecta Sacri Codicis Loca 1737. It is thus expressed by the author. *Nullæ sunt tribulationes illis, integrum et firmum est robur eorum.* למותם distinctè lego, quasi sint duæ voces separatae. למ illis et תם *integrum.* Reliqua de Clerico desumpti.”

כי אין חרצבות למ

תם ובריא אולם

Verse 5. *To the toil.*] Labori virorum, legi operam navantium non compatiuntur, Targum.

Verse 6. *Surely.*] לכן Certè, omnino. Num. xvi. 11. Jerem. v. 2. Noldius.

*Their clothing.*] The words שית and ענקת seem to have changed places. Ideo circumdedit eos superbia; coronam quam imponunt capiti suo de rapinâ illorum est, Targum. Therefore I venture to read thus,

לכן שיתמו נאמה יעטף  
ענקת חמס למו יצא

“ torques, collare, circulus aureus flexibilis,  
“ *colli ornamentum et summi pectoris.* Cant. iv. 9. et  
“ Prov. i. 9.” Leigh’s Critica Sacra.

יצא produced, Numbers xvii. 23. But perhaps the word should be יציא, which is used Proverbs xxx. 33.

Verse 7. *Their iniquities.*] Above sixty copies have עינימו instead of עינו. Some copies have עינו. But the true reading, as appears from the Syriac, Septuagint, Vulgate, and Arabic versions, would be עינימו *their iniquities*, instead of עינו *their eye*. The verb עברו seems to me to signify here *are excessive*: for עבר is not only *to pass*, but *to pass due bounds*.

Verse 8. *Their heart.*] The Targum has preserved a pronoun here which is lost in the Hebrew.

לבח cordis sui, Targum. Therefore I read לבח instead of לבב.

*Were corrupt.*] מוק in Hiphil חסיק tabuit, contabuit. Leigh's Critica Sacra.

*With haughtiness.*] Instead of מטרם from on high, I have ventured to read מרם with haughtiness. The word רם haughtiness is used Proverbs xxi. 4.

Verse 9. *Their mouth against the heavens.*] Mr. Merrick has produced some expressions of Greek authors as similar to this: but Virgil's description of Fame seems to bear a more near resemblance to it:

Sese attollit in auras,  
Ingrediturque solo, et caput inter nubila condit.

Æneid. iv. 177.

Verse 10. *My people.*] 'Ο λαος μω, Septuagint. Populus meus, Syr. and Arabic. It seems, therefore, that the authors of these versions read עמי not עמי.

*Unto them.*] Instead of הלא huc hither, I have ventured to read להם a word made up of the same letters, but in a different order: הלא hither is a relative adverb of place, and there has been no name of any place yet mentioned in the psalm.

*That which was full.*] I take מ to be a pronoun, signifying quod, *that which*. In the English prayer book, these two lines are rendered:

Q 2

Therefore

*Therefore fall the people unto them,  
And thereout suck they no small advantage.*

Verse 12. *And I said.*] The Septuagint, and the Syriac and Arabic versions supply these words, which seem necessary to the sense.

Verse 14. *My reasoning.*] תוכחות *arguments, reasoning*, Job xiii. 6. xxiii. 4. תוכחתי cannot be the first person of a verb, but it may be an irregular plural of the same sense with תוכחות.

*With the questions.*] בקר Quæsit, inquisivit, Leigh's Critica Sacra. Hence it seems to me, that בקרים taken as a substantive, may signify *inquiries, questions*.

Verse 14. *Shall I, said I, be accounted.*] This is one of the questions the psalmist asked himself in his reasoning on the prosperity of the ungodly and his own sufferings.

אם An? II. Sam. xix. 36. II. Reg. i. 2. Noldius's Concordance. The verb אמרתי *said I*, is here inserted; the ellipsis of it is frequent in other places.

*Dost thou deal deceitfully, O Jehovah.*] Instead of בנדתי I apprehend the original reading to have been two words בנדת ידוה, which, having been written contractedly thus בנדת, has been corrupted into בנדתי by the omission of the virgulæ of abbreviation. A similar error from the same cause has crept into the text, Psalm xxxi. 7. but is there detected

tested by the antient versions and a manuscript : and here the reading I propose seems to receive some countenance from the rendering of Theodoret, ἡ παραβῆς τὰς συνθηκὰς συνθηκῶν, numquid transgressus es pacta conventa. See Nobilii not. in Septuag.

Verse 16. *But it was difficult.*] The Arabic version supplies a conjunction here.

Verse 18. *Elevated station.*] לְמִשְׁמַחַת עַל הַיָּם עָלָיו, Septuagint. Cum sese extulerint, Syriac. Compare Psalm lxii. 5.

Verse 20. *When one awaketh.*] The words מִדְּקִיץ and בְּעֵר seem to be two various readings, both of which have been inserted in the text by the transcribers. As the words are synonymous, one of them alone is sufficient.

Thus far the psalmist has described the doubts he entertained concerning the justice and providence of God, while he contemplated the wealth and prosperity of the impious; and he has told us the solution he obtained of these difficulties, when he went into the house of God. He next celebrates the mercy and goodness of the Almighty, in having thus given to an ignorant mortal a just view of the ways of his providence, and having led him out of that dangerous state of doubt in which he was so much perplexed.

Verse 22. *Like a brute.*] A manuscript written

A. D. 1211 has כְּבֵהֶמָה *like a brute*, instead of בְּהֵמָה *brutes*. The Septuagint has ἀνέστης. It seems, therefore, that we should read either כְּבֵהֶמָה *like a brute*, or else כְּבֵהֶמָה *like the brutes*.

There seem to be two different readings inserted in the text here. The one is דָּוָתִּי עִמָּךְ *I was before thee*, the other is אֲנִי תָמִיד עִמָּךְ *I am always before thee*. The Syriac version acknowledges only the first of these, which is therefore in all probability the true one. The Septuagint, Arabic version, and Targum take notice of both.

Verse 24. *That afterward.*] וְאַחֵר The particle *vau* seems in this place to have the sense of the Latin conjunction *quod*, as it frequently has in other places, especially before verbs of the future form. The word אַחֵר seems to me to be an adverb, and I read בְּכֵהֶמָה, as the authors of the Septuagint, and of the Arabic, Vulgate, and Æthiopic versions did. But the Syriac translator renders the passage, *et post decus tuum rege me*.

Verse 25. *Can I compare to thee.*] The sense seems imperfect here in the Hebrew, as though somewhat were lost. The Targum seems to supply the deficiency. *Quis similis tui, qui meus es, in cælo nisi tu?* Therefore I have ventured to read מִי יֵעָרֵךְ לִי בַשָּׁמַיִם *Who is to be compared to thee by me in heaven?* See Psalm lxxxix. 7. מִי בַשָּׁמַיִם יֵעָרֵךְ לַיהוָה.

Verse

Verse 26. *Though.*] The Syriac and Arabic versions supply a conjunction here. The authors of those versions seem to have read וכלה; but I rather think it should be כי כלה.

Verse 28. *Thy works.*] מלאכותך But one manuscript, written in the fifteenth century of our æra, has the word תהלתך, which should probably be תהלתך, and the Septuagint, with which the Arabic agrees, has τας αινεσεις σου, *thy praises.*

*In the gates of the daughter of Zion.*] Εἰ τῶν πυλῶν θυγατρὸς Σιών, Septuagint. The Arabic, Æthiopic, and Vulgate versions also add this, which is not in the Hebrew.

## LXXIV.

Verse 1. *Rejected us.*] The Syriac and Arabic translators seem to have had נן *us* after the verb in their copies.

Verse 3. *Pride of the conqueror.*] Ὑπερφανείας, Septuagint. Superbiam, Arabic. נצח vicit, superavit. Buxtorf's Lexicon. The word נצח seems to me to be a participle or participial noun here.

*Committeth evil.*] Instead of כל הרע I have ventured

to read כלה רע, and instead of בקדש to read בקדשך. Both these alterations seem to be authorised by the Septuagint. Ὅσα ἐκονευσάτο ὁ ἑχθρὸς ἐν τοῖς ἁγίοις.

Verse 5. *They do not acknowledge thee.*] Ἐξου-  
στημαὶ αὐτῶν οὐκ ὠμῶν, αὐτῶν οὐκ ὠμῶν, Septuagint. The  
author of that version most probably read שמו  
אותם אמת ולא ידעו. Instead of אמת I have  
presumed to read אתך.

The reading at present is שמו אותם אמת ידעו.  
The reading proposed is שמו אותם אתך לא ידעו  
and it is sufficiently obvious how the latter may  
have been corrupted into the former.

*That lifteth up axes.*] Sicut vir, qui levat manum  
suam in perplexitatem lignorum, ut incidat securi-  
bus, Targum.

Verse 6. *So now.*] Above forty copies have ועתה  
instead of ועת, and ועתה is rendered ita nunc by  
Noldius, II. Samuel xv. 34.

*The carved works of it.*] The authors of the Sep-  
tuagint, and of the Syriac and Arabic versions seem  
to have read פתוחה the doors of it. But the Tar-  
gumist seems to have had פתוחה the word at pre-  
sent in the text in his copy.

Verse 7. *They burn.*] The authors of the antient  
versions in the Polyglott and the Targumist seem to  
have read שרפו here instead of שלחו.

Verse 8. *Place of worship of Jehovah.*] “ י Para-  
“ gogic

“gogic in מועד—never but one מועד or מועד אחד  
 “at once: and this word never signifies a *synagogue*;  
 “those assemblies were of later institution.” Dr.  
 Kennicott’s note on this place, in his Remarks on  
 Select Passages in the Old Testament. I have ven-  
 tured to read שרפו כל מועד יהודה אל הארץ  
 instead of שרפו כל מועדי אל בארץ

Verse 11. *Restrained.*] The verb כלה has some-  
 times the sense of כלה. See I. Samuel xxv. 33.

Verse 12. *Yet.*] The English Bible renders the  
 particle vau ו by *for* in this place; but Noldius  
 has tamen, *yet*, among the senses of this particle.  
 It seems evident, from the connection of the sense,  
 that the nouns in this line are in the vocative case.

Verse 14. *Thou gavest food.*] Two different read-  
 ings seem both to have been inserted in the text  
 here. One was רחמנו מאכל *thou gavest us food*, the  
 other was רחן מאכל לעם *thou gavest food to the  
 people*.

Verse 15. *In the parched places.*] The word לצים  
 seems to me to belong to this line; and perhaps it  
 should be לציות with a feminine termination.

Verse 19. *Unto death.*] Ne des fracturæ animam  
 confitentem tibi, Syriac. Perhaps the Syriac trans-  
 lator derived לחות from the root חתת frangere,  
 contererere. I am rather inclined to think we should  
 read למות, for the word חות does not occur in the  
 sense given it by the Syriac translator.

*That*

*That worshippeth thee.*] One manuscript collated by De Roffi had תודך instead of תורך originally; and the authors of the antient versions in the Polyglott read תודך.

Verse 20. *Thy covenant.*] Εἰς τὴν διαθήκην σου, Septuagint. And the authors of the rest of the antient versions in the Polyglott read לבריתך.

The word מחשכי seems to be got out of its proper place in the Hebrew: quoniam impletæ sunt habitationes terræ tenebris et iniquitate, Syriac. From whence I conjecture, that we ought to read מלאו נאות ארץ מחשכי וחם.

Verse 23. *The constant iniquity.*] תמיד is used as an adjective, Exodus xxx. 8. עולה *iniquity*, II. Samuel iii. 34. Psalm xxxvii. 1.

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LXXV.

Verse 2. *We invoke thy name.*] Καὶ ἐπιναλισσομεθα το ὄνομα σου δεηθησομαι πάντα τα θαυμασια σου, Septuagint. Et invocabimus nomen tuum, et enuntiabimus cuncta miracula tua, Arabic. Et invocavimus nomen tuum, et enarravimus universa miracula tua, Syriac. So that it seems we should read

וקראנו

וְקִדְּמוֹ בְּשֵׁכֶר וּסְפֵרָה נִפְלְאוֹתָיִךְ  
 instead of the present reading  
 וְקִדְּמוֹ בְּשֵׁכֶר סְפֵרָה נִפְלְאוֹתָיִךְ  
 the transcribers having omitted four letters, and divided the words amiss.

Verse 9. *Full of the mixture.*] “ It is remarkable, that, whereas the Greeks and Latins by  
 “ *mixt* wine always understood wine diluted and  
 “ lowered with water; the Hebrews, on the contrary, generally mean by it wine made stronger  
 “ and more inebriating by the addition of higher  
 “ and more powerful ingredients; such as honey,  
 “ spices, defrutum (or wine inspissated by boiling  
 “ it down to two thirds or half the quantity), myrrh,  
 “ mandragora, opiates, and other strong drugs.  
 “ Thus the drunkard is properly described [Proverbs xxiii. 30.] as one *that seeketh mixt wine*,  
 “ and is *mighty to mingle strong drink*: Isaiah v. 22.  
 “ And hence the Psalmist took that highly poetical  
 “ and sublime image of the cup of God’s wrath,  
 “ called by Isaiah [li. 27.] *the cup of trembling*,  
 “ (causing intoxication and stupefaction; see Chappelow’s note on Harriri, page 33.) containing, as  
 “ St. John expresses in Greek this Hebrew idea  
 “ with the utmost precision, though with a seeming  
 “ contradiction in terms, *κεκρασμένον ἀκρατον* *mētum*  
 “ *mixtum*, pure wine made yet stronger by a mixture  
 “ of powerful ingredients.” Lowth’s Isaiah, note on chap.

chap. i. 22. page 13, 14. It will very easily be understood, that wine, full of such ingredients as are here described, will appear thick and *turbid* תורב.

*Are squeezed.*] Bishop Hare proposed translating ימצא passively. See Archbishop Secker's note on this place, printed with Mr. Merrick's version.

Verse 10. *I shall exult.*] Ἐγὼ δὲ ἀγαλλιασομαι, Septuagint. At ego exultabo, Arabic. Therefore I read אניל *I shall exult*, instead of אנד *I shall declare*.

The words אל תשחת in the title of this psalm are taken no notice of by the Arabic translator, nor in the Æthiopic version; therefore I have omitted them.

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### LXXVI.

This psalm appears to have been composed for the celebration of some signal deliverance of Jerusalem and its inhabitants from a warlike enemy. The overthrow of the hostile army seems to have taken place during the night, *while they slept their sleep*. Perhaps the destruction of Sennacherib's army [II. Kings xix. 35.] may be the subject of it: and it seems that some antient critics were of that opinion,

opinion, since it is entitled *הַלֵּל לַיהוָה אֱלֹהֵינוּ* *ἕλὼς πρὸς τὸν Ἀστυριον*, in the Septuagint at present ; though that title was not in the Hexapla.

Verse 4. *The arrows and the bows.*] Ibi confregit sagittas et arcus populorum præliantium ; scutum aciesque belli destruxit in perpetuum, Targum. Therefore I read *רשפי וקשתות רשפי* *glistering brass-beaded arrows*. Leigh's Critica Sacra. *Feathered arrows*, Michaëlis.

*He destroyed.*] Instead of *סלה* I have ventured to read *כלה*. The alteration seems to be authorised by the rendering of the Targum, scutum aciesque belli destruxit in perpetuum.

*Of war.*] Three copies omit the copulative before *מלחמה*.

Verse 5. *And he shone forth.*] According to the reading at present in the text, we have *נאור* a verb of the third person, to agree with *אתה* a pronoun of the second. I have therefore ventured to read

*נאור את האדיר מהררי*

instead of

*נאור אתה אדיר מהררי*

Michaëlis seems to have read *נורא* instead of *נאור*, for he renders the passage, *Thou art more terrible, thou glorious mountain, than the hills of the beasts of prey*.

Verse 6. *Of a booty.*] The word *טרף* seems to me to belong to this verse rather than to the preceding one.

Verse

Verse 9. *The sound.*] שמעת rumor is used as a noun in many places: השמעת seems to me to be this noun with the emphatical ה prefixed.

Verse 11. *When thou dost gird, &c.*] Some words seem to me to be transposed here; and the transposition appears to be more antient, than the time, when any of the versions were made. It probably arose originally from some transcriber having thrown his eye on the wrong line, when he had written the two first words of the first line. The reading at present in the text is

כִּי חַמַּת אֵרֶם תַּחַר

שְׂאֵרֵית חַמַּת תַּחַר

The passage probably stood thus at first:

כִּי חַמַּת תַּחַר

שְׂאֵרֵית אֵרֶם תַּחַר

Houbigant, retaining the position of the words in the printed text, and reading תַּחַר instead of תַּחַר, renders the verse, Etenim iras hominis franges, reliquias iræ frænabis. But חַר has never the sense of the Latin fræno, but signifies, *to gird with a belt, a sword, or a garment.*

This ode seems to be one of those intended to be sung responsively, and might perhaps have been performed by a chorus answering a single singer.

## LXXVII.

Verse 3. *Mine eye.*] Nocte stillavit oculus meus lachrymas, nec cessabit, Targum. See Archbishop Secker's note on this place, printed with Mr. Merrick's version, and compare Lamentations iii. 49.

Verse 4. *Overwhelmed with grief.*] *הָיָה* significat propriè *obtegere* seu *operire*; sed per metaphoram usurpatur ad significandam *anxietatem*, quâ *animus velut obtegitur*. Leigh's Critica Sacra.

Verse 5. *Is possessed by watching.*] Perhaps this line might be better rendered, " Mine eye is the possession of watching." For I take *אֵינִי* to be a substantive.

Verse 6. *I call to mind.*] The verses are ill divided from each other here in the Hebrew: *אִזְכֹּר* should be part of this line.

Διηλογισάμεν ἡμερᾶς ἀρχαίας

Καὶ ἐν αἰωνοῖς ἐμνησθῆν, καὶ ἐμελεῖσθαι.

Grabe's edition of the Septuagint.

Verse 7. *I meditate.*] Bishop Hare conjectured, that *הִנֵּנִי* *I meditate* was the right reading instead of *נִנְיָתִי*.

Verse 8. *Cast me off.*] The pronoun suffix *נִי* *me*,  
which

which has been lost in the Hebrew, both in this and the following line, must be restored. The Syriac version has preserved the pronoun in both places.

Nineteen copies have וְהוּא instead of וְהוּא in this verse.

Verse 9. *His word.*] “I read with Syr. and Arab. וְהוּא verbum ejus.” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages in the Old Testament*.

Verse 11. *The changes.*] “Tum autem secum reputans divina consilia, in hominibus castigandis, וְהוּא mutationem dextræ Altissimi, Deum nimirum variis rationibus suorum salutem procurare, et idcirco voluntatem ejus ab iis, quos maximè diligit, sæpè aversam videri, recogitansque prolixum ejus erga populum suum favorem, miracula in eorum gratiam edita, divinam bonitatem, sanctitatem et potentiam, eâ meditatione recreatus in numinis laudes ardentissimo cum affectu protinus erumpit.” Lowth de Sacra Poësi Hebræorum Prælect. xxvi. pag. 259.

Verse 13. *I will deeply reflect.*] Sum contemplatus, Syriac. אֲדֹלֶשְׁחַשׁוּ, Septuagint.

Verse 14. *Holy is thy way.*] Deus, via tua sancta est, Syriac. Deus, quam sanctæ sunt viæ tuæ, Targum.

Verse 16. *With thine arm.*] “I read with all the antient versions בְּיָדְךָ.” Dr. Kennicott’s note on his

this place, in his Remarks on Select Passages in the Old Testament.

Verse 19. *With the whirlwind.*] “Vox tonitrus  
“tui in turbine.” Lowth de Sacra Poësi Hebræ-  
orum, pag. 193.

## LXXVIII.

Verse 2. *A grave discourse.*] “כחל itaque est  
“oratio elata et gravis, magnâ vi et autoritate  
“pollens, comparationibus, imaginibus et figuris  
“multum ornata.” Lowth de Sacra Poësi Hebræ-  
orum Prælect. iv. pag. 35. not.

*Pointed truths.*] “Cum כחל sæpe conjungitur  
“חידה denotatque dictum aliquod scitum, acutum,  
“obscurum, quale ut vel edatur vel intelligatur  
“multo acumine opus est. Est a חידה problema,  
“ænigma, vel scitum aliquod dictum proponere; quod  
“convenit cum חידה acuere, acutum esse.” Lowth  
de Sacra Poësi Hebræorum Prælect. iv. pag. 35.  
not.

But there is nothing obscure in this psalm, it con-  
tains instructive historical truths, but no ænigma.  
Therefore the rendering of the English Bible, *dark*

*sayings*, does not seem to be right. The Septuagint renders the word *διηγῆσαι*, Ezekiel xvii. 2. and that rendering would suit this place better than *προσλαμῆσαι*. I have endeavoured to express the relation the word bears to *חדד* *acutum esse*.

Verse 4. *We will not conceal them.*] Ut ne celamus eas, Syriac. Therefore I read נכחדם.

Verse 5. *When.*] ו Quum, quando, Josua ii. 8. Noldius.

Verse 9. *Armed and shooting with.*] “ One MS. “ reads נושק ורומי rightly. רומי partic. pref. kal “ from רמה projecit, probably alludes to some “ historical fact unknown.” Dr. Kennicott’s note on this place in his Remarks on Select Passages in the Old Testament.

Verse 10. *Because.*] Nine copies have ולא instead of לא.—The idolatrous worship of the calves at Bethel and Dan was first set up by Jeroboam, who reigned in mount Ephraim, at Sichem, and thus *the children of Ephraim kept not the commandment of God, and refused to walk according to his law.* [See I. Kings xii. 25. 26. &c.] Upon which the prophet Ahijah threatens Israel [I. Kings xiv. 15. 16.] with utter destruction. This psalm might perhaps have been written about the time of the accomplishment of that prophecy in the reign of Hoshea, king of Israel, and of Hezekiah, king of Judah. See II. Kings xvii. 5—18.

Verse

Verse 15. *Gave them drink.*] Καὶ ἐποίησεν αὐτοῖς ὡς ἐν ἀβυσσῶ πολλῇ, Septuagint. Et potavit illos ut ex abyſſo magnâ, Syriac. And all the authors of the antient versions appear to have read וַיִּשְׁקֵם כְּבִתְרוֹמָת.

Verse 16. *In rivers.*] One edition has בְּנָהָרִים, and a manuscript written in the thirteenth century has בְּנָהָרָת. But none of the antient versions support this reading בְּנָהָרִים.

Verse 20. *If.*] וְ Si, Jerem. iii. 1. Job xl. 23. Noldius. They express a doubt of God having relieved them before, and ascribe the production of the water to other causes.

Verse 31. *The most robust of them.*] “ שָׂמַן (as “ Judges iii. 29.) *the most mighty men in their* “ *army.* [We say *the flower.*].” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament. It is plain that שָׂמַן in this line is an expression answering to בְּחֹרֵי in the next.

Verse 33. *In haste.*] Μετὰ σπῆδης, Septuagint. Celeriter, Syriac.

Verse 34. *And entreated God.*] Dr. Lowth has rendered the verb שָׁחַ to deprecate, Isaiah xlvii. 11. He observes, that the Chaldee translates it so in that place, and that the construing is approved by Jarchi and Michaelis. In this place the Targum is, “ ac revertebantur, precesque fundebant coram “ Deo.”

Verse 38. *Their iniquity.*] Peccatum eorum, Targum. Therefore I read עָוֹן.

*Destroy them.*] Exterminat eos, Targum. שָׁחֵת, or else יִשְׁחָת אֹתָם would be the right reading.

Verse 41. *Required a particular miracle.*] Compare the 19th and 20th verses of this psalm with this. תָּהָה designavit, Leigh's Critica Sacra. The crime of the Israelites was their doubting of the power of Jehovah, and demanding food and water.

Verse 47. *He cut off.*] Fregerit grandine vites eorum, ac ficus eorum glacie, Syriac. Confregit grandinibus vineas eorum, et glacie ficus eorum, Arabic. חֲנַמֵּל grando major. Leigh's Critica Sacra. Compare Psalm cxlvii. 17.

Verse 51. *The first fruits of the womb.*] Dr. Lowth thought these words should be translated, *the first fruits of child-bearing pains*, because נֶחֱם is used in that sense, Genesis xxxv. 18.

Verse 53. *And guided them with such confidence.*] Moses, in his exhortation to the people at the Red Sea, said, "Fear ye not, stand ye still, and see the "salvation of the Lord."

Verse 55. *And subdued them.*] וַיִּפֹּל The verb נָפַל signifies *to fall*, and consequently in the hiphil conjugation it must signify *to cause to fall, to overthrow or subdue*. The pronoun suffix ם *them* has for its antecedent גִּוִּים *the nations*, in the former line.

The

*The country that was to be inherited.] חבל נחלה*  
*hæreditatem funiculo, quo hæreditas assignatur,*  
 Arabic. “חבל interdum metonymicως capitur  
 “ pro parte seu tractu terræ funiculis mensurato.  
 “ Deuter. iii. 4. II. Sam. viii. 2. Amos vii. 17.  
 “ Mich. ii. 5. Zach. ii. 1.” Leigh’s *Critica Sa-*  
*cra.*

Verse 57. *A bow when it shooteth.] Τοξον ῥέλλον,*  
*Septuagint. Sicut arcus excutens sagittas, Tar-*  
*gum. Probably רמה jaculans would be the right*  
*reading instead of רמיה fraudis. Starting aside like*  
*a broken bow, English Prayer-book: but if a bow*  
*breaks, it will not start aside, for the elasticity which*  
*should make it start aside will be destroyed.*

Verse 63. *Celebrated with songs.] “Ουχ ὑμνηθησαν,*  
*“ Aquila. ‘Ουκ ἐπηνεθησαν, Symmachus et Theodo-*  
*“ tio.” Nobilii not. in Septuag. Virgines eorum*  
*non fuerunt laudatæ, Targum. “ Epithalamio*  
*“ non viderunt nuptias, ut Ab. Ezra explicat.”*  
*Leigh’s Critica Sacra.*

Verse 66. *Back.] Egit inimicos eorum retro,*  
*Arabic. אחור retrorsum, Genesis xlix. 17. Nol-*  
*dus.*

Verse 69. *On high.] In sublimi, Syriac. במרום*  
*in excelsis, would probably be the right reading*  
*instead of כמו רמים ‘Ως μονακρατωχ. The temple*  
*was situated on an eminence.*

*On the earth.] Five MSS. of Dr. Kennicott’s*

collation, and twenty-seven copies of De Rossi's collation, have בארץ *on the earth*, instead of מארץ *like the earth*: and the authors of the Septuagint, Syriac, Vulgate, and Arabic versions read בארץ.

Verse 71. *The sucklings.*] Et a vestigiis lactantium, Targum. Et de post pecudes lactantes, Syriac. I derive עלות from על *lactens infans*. Compare Isaiah xxxix. 15. See Buxtorf's Concordance.

## LXXIX,

Verse 2. *To the beasts.*] Τοις θύραις, Septuagint. לחיות would be the right reading instead of לחיות.

Verse 3. *Buried.*] Instead of קובר the participle Benoni, more than forty copies have קבר, which may be the participle Paoul.

Verse 4. *Those that dwell among us.*] Those foreigners who sojourn among us; לשכנינו from שכן *to inhabit or dwell*; ἡμετέροις, *our neighbours*, Septuagint. But that rendering does not sufficiently express the distressed and humbled state of Israel, as described in the Hebrew; they were so reduced, that not only neighbouring nations, but even those foreigners who sojourned amongst them, had the insolence

insolence to deride them, even in their own country.

Verse 7. *They have devoured.*] Sixteen copies have אכלו instead of אכל, and all the antient versions confirm the correction.

Verse 11. *The children of the dead.*] Τῆς ὕμης τῶν τεθνηόντων, Septuagint. Filios occisorum, Arabic. The authors of these versions seem to have read תמותה instead of המתים.

## LXXX.

Verse 1. *Six-stringed lute.*] See the note on Psalm lx. 1.

Verse 4. *On us.*] The Targum and the Arabic version suggest, that we should read דאך פניך עלינו here, and also below in the eighth and nineteenth verses.

Verse 7. *Deride us.*] One manuscript of Dr. Kennicott's collation, written A. D. 1306, had originally לנו instead of לנו, and so has one manuscript of De Rossi's collation, written about the end of the thirteenth century of our æra. The authors of the

Septuagint, Syriac, and Arabic versions appear to have read לנו.

Verse 16. *And establisb.*] Και καταπισσαι αὐτην, ἣν ἐφυτευσεν ἡ δεξια σου, Septuagint. So also the Arabic, Vulgate, and the Æthiopic versions render the place. But the Targum and the Syriac version render כנה as a substantive: et propaginem, quam plantavit dextera tua, Syriac.

The word כנה has in the printed text a כ of a larger size than the rest of the letters: but the כ is of the regular size in more than fifty manuscripts. The Rabbins suppose, these great letters contain some wonderful mysteries: but Dr. Kennicott [in his State of the Hebrew Text, page 495] asserts, they are nothing more than the inaccuracies of transcribers. The authority of the manuscripts, which he has collated since the writing of that book, has shewn his opinion to be just.

Bishop Hare was of opinion that the following words ועל בן אמצתה לך are improperly inserted here by the error of a copyist, who took them from the 18th verse; and Houbigant also proposed omitting them. See Archbishop Secker's note on the place, printed with Mr. Merrick's version.

Verse 17. *Those that burn.*] Qui eam combusserunt igne et destruxerunt eam, ab increpatione tuâ peribunt, Arabic. Therefore I read שרפה באש instead of שרפה כסודה.

In the fourteenth verse of this psalm the word מַעֲרֹךְ is printed with the y suspended above the other letters, between the ו and the כ. It is obvious, that this position of the letter owes its origin to the mistake of a transcriber, who had omitted the y. More than thirty MSS. have the letter in its proper place.

## LXXXI.

Verse 4. *The trumpet.*] “ Est ode in festo tuba-  
 “ rum, five primi novilunii anni civilis [Vide Re-  
 “ land Antiq. Hebr. iv. 7.]. Continet exordium  
 “ hortationem ad celebrandum Deum canticis et  
 “ musicâ; estque, ut apud Hebræos præcipue  
 “ fieri solet, lætum imprimis, et incitatum, et gau-  
 “ dio exultans: memorantur varia instrumenta  
 “ musica, quorum crebram appellationem amat  
 “ etiam exterorum lyrica poësis: præcipua fit  
 “ buccinæ mentio, quippe cujus in hoc festo solen-  
 “ nem usum præscripserat lex Mosis data: promul-  
 “ gatæ legis commemoratio, itemque buccinæ  
 “ clangor, quod erat etiam signum Libertatis  
 “ [vide Levit. xxiii. 24. Num. xxix. 1. et Lev.  
 “ xxv,

“ xxv. 9, 10.], quasi sponte inducit Ægyptiacæ  
 “ servitutis misérias, populum Deo vindice in li-  
 “ bertatem assertum, cum Deo loquentem ad mon-  
 “ tem Sinam (cujus omnis terror mirificè depingitur  
 “ duabus vocibus; vocatur enim מֶרֶבַח אֱלֹהִים abscon-  
 “ dita tonitruum sedes) cum eodem denique cer-  
 “ tantem ad aquas Meribæ. Quid autem novi  
 “ infert Meribæ recordatio? Populum nimirum  
 “ semper contumacem, semper ingratum et omnium  
 “ parentis indulgentissimi beneficiorum immemo-  
 “ rem. Continet itaque reliqua ode Dei cum po-  
 “ pulo suo amantissimam expostulationem, propo-  
 “ sitionem fœderis, confirmationem promissorum,  
 “ tum quasi ex spei frustratione dolorem et queri-  
 “ moniam.” Lowth de Sacra Poësi Hebræorum  
 Prælect. xxvi. pag. 255.

Verse 6. *On his coming forth from.*] Ἐν τῷ ἐξέλθει  
 αὐτοῦ ἐκ γῆς Ἀιγύπτου, Septuagint; and all the other  
 versions in the Polyglott render the passage in the  
 same manner. A manuscript written A. D. 1347  
 omits על; and probably we should read מֶרֶבַח in-  
 stead of מֶרֶבַח.

Verse 7. *He had heard.*] Γλωσσοῦ, ἣν ἀκρόαται, ἡκούσας,  
 Septuagint; and all the other versions in the Poly-  
 glott suggest the reading שָׁמַע לֹא יָדַע שְׁמָע. Some  
 conjunction seems to have been lost at the beginning  
 of the line; I have therefore supplied *after*. The  
 Egyptian language was not intelligible to the chil-  
 dren

dren of Jacob, for Joseph spake to his brethren by an interpreter when he appeared as ruler of Egypt, and did not as yet choose to make himself known to them. See Genesis xlii. 23.

*Had carried the pots.*] I take סבל to be a verb, and the word הסירותי to be a plural noun from סיר *a pot*. סירותים occurs Psalm lviii. 10. and סירותיו Exodus xxvii. 3. in which last place סירותי does not signify *pots to boil meat in*, but *pans to take ashes from the altar*. Therefore I think it probable, that סירותי may signify here *some kind of vessel that they used in carrying clay*. הסירותי cannot be the first person of a verb.

*Had been enslaved.*] 'Αἱ χεῖρες αὐτοῦ ἐν δεσμοῖς, Septuagint. Therefore I read תעבדנה instead of תעברנה.

Verse 9. *I will make a testimony.*] אעידה is in the hiphil conjugation, which frequently signifies to make or cause a thing to be made. The ark is called *the ark of the testimony*, ארון העדות [Exodus xxx. 26.] and *the ark of the covenant* [Joshua iii. 6.] and [Exodus xxv. 21.] Moses is commanded to put *the testimony*, which God shall give him, into the ark. It is plain, therefore, that the covenant and the testimony are the same.

Verse 16. *Before them.*] Four copies have לי *before me*, instead of לו *before him*; but I have ventured to read להם *before them*. The sense seems to me to require the alteration.

*Their time.*] Et facta est nutatio illorum in sæculum, Syriac. Some critics have been inclined to derive עת from the root עת עת subvertere, to overthrow.

Verse 17. *With boneycomb.*] Houbigant conjectured, we should read צוף instead of צור the rock.

*I will satisfy them.*] The authors of all the antient versions appear to have read אשבעם instead of אשבעך, except the Syriac translator (who read אשבעו, which is also the reading in one manuscript) and the Targumist, who had אשבעך in his copy.

## LXXXII.

Verse 1. *In the congregation.*] 'Ο Θεός ἐστὶν ἐν τῇ συνάγωγῃ Θεῶν ἐν μεσῷ δὲ Θεῶν διακρίνεται, Septuagint. The rest of the versions in the Polyglott agree with the Septuagint in rendering this passage. But אל is in the singular number, and seems to me to belong to the next line.

*In the midst of the judges.*] “ אלהים nomen appellativum, quod dicitur de Deo vero, de idolisque, et de angelis, et de hominibus, et additur tandem omnibus penè rebus ad augendam illarum significationem.

“ Hebræi

“ Hebræi communiter volunt esse nomen judicis,  
 “ seu significare proprie judicem, aut judices seu  
 “ magistratus. Sic R. Moses ben Maimon, R.  
 “ Salomon, R. D. Kimchi, et Talmudici ipsi.”  
 Leigh’s Critica Sacra.

But below in the sixth verse the word must be translated *Gods*: see John x. 34.

Verse 7. *O princes.*] הַשְּׂרִים “ So all the versions.  
 “ Yet it seems needless to say, that these princes  
 “ shall fall like one of the princes. Therefore I  
 “ guessed it should be רְשִׁים *the poor*, which word  
 “ is in verse 3. But the translation proposed by  
 “ Gataker, *Cinn. l. 2. c. 10. Ye shall fall together,*  
 “ *O ye princes*, makes any alteration unnecessary.”  
 Archbishop Secker’s note on this place, printed  
 with Mr. Merrick’s version.

Verse 8. *Canst lead the heart.*] I have presumed,  
 instead of תְּנוּחַ בְּכָל, to read תְּנוּחַ לֵב כָּל. The al-  
 teration is only in the division of the letters into  
 words.

To say that *God shall inherit all nations*, seems a  
 strange expression. Besides that the verb נוֹחַ never  
 has the preposition ב before the thing inherited,  
 which would be the case here, if the reading at  
 present in the text were retained.

## LXXXIII.

Verse 3. *Their beads.*] Capita sua, Arabic.

Verse 4. *Against thy saints.*] Κατα των αγγων σου, Septuagint. Adversus sanctos tuos, Syriac, and Arabic, and Vulgate. Adversus abscondita in thesauris tuis, Targum. See Psalm xxxi. 21.

Verse 6. *Their hearts.*] Quoniam meditati sunt corde suo simul et contra te inierunt foedus, Syriac. Therefore I read יחד ועליך instead of לב, and יחד ועליך instead of יחדו עליך. A manuscript, written A. D. 1291, has ועליך in the place of עליך.

Verse 8. *And Philistia.*] The versions supply the copulative, which is not in the Hebrew.

Verse 9. *The peoples.*] Two manuscripts have עמם instead of עם. Moab and Ammon are the children of Lot [see Genesis xix. 37.]; therefore they have been mentioned before as joining in the confederacy. It is needless then to say, that *they* (i. e. Moab and Ammon) have holpen the children of Lot.

Verse 12. *Them and their princes.*] Archbishop Secker and Dr. Durell from the Targum conjectured the true reading was שיתם ונדיביהם; and Dr.

Ken-

Kennicott was of the same opinion. *Pone eos et principes eorum*, Targum.

Verse 14. *Like chaff.*] “ Dr. Lowth interprets גלגל (which we translate *a wheel*), any *light thing whirled by the wind, chaff, thistledown*, &c. See Isaiah xvii. 13. quoted by Geierus.”

Mr. Merrick’s note on this place. See Lowth de Sacra Poësi Hebræorum Prælect. vii. pag. 59. Prælect. xii. pag. 111. <sup>ج</sup>جل *Chald.* גלגל Frumenti calamus et stipula. Golii Lexicon. See Dr. Kennicott’s note on this place, in his Remarks on Select Passages of Scripture.

Verse 16. *So pursue them.*] I have presumed to transpose two verses here, viz. the fifteenth and sixteenth.

Verse 17. *Let dishonour.*] “ Schultens Proverbs iii. 35. קלון is *iniustia infamia* קלה *uffit*.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages of the Old Testament.

The burning of the woods and forests at particular times might perhaps have been customary in the East: Dr. Hyde [*Religio Veterum Persarum*, cap. xix. pag. 256.] mentions a festival celebrated in Persia with such kind of illuminations. “ Alius  
“ quidam Persa refert, quòd ignes festivales ac geniales hac die ac nocte accendebant, et omnis  
“ generis cibos apparabant; et quòd reges ipsi  
“ solebant feras ac volucres capere, et earum pedibus  
“ dibus

“dibus siccarum herbarum fasciculos alligantes,  
 “eosdem incendebant, et deinde in aërem et per  
 “campos dimittebant nocturno tempore, et hoc  
 “modo flammæ ignis efficiebantur, ita ut totus aër  
 “totaque terra accensa videretur, et tota regio ap-  
 “pareret inflammata; cum dicta animalia per aërem  
 “volando, et per campestria ac montes discursitan-  
 “do, siccatas herbas (ut est in Oriente) et aridum  
 “foenum ubique per totam regionem incenderunt.”

With the account of this festival given by Dr. Hyde, compare Judges xv. 4, 5.

Dr. Kennicott supposes this psalm to have been written on the war of Jehoshaphat with the Edomites, Moabites, Ammonites, &c. [II. Chronicles xx.] and indeed the names of the nations mentioned in the psalm seem to give weight to that opinion.

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### LXXXIV.

Verse 1. *O Jehovah, God of hosts.*] Domine,  
 Deus virtutum, Arabic. Therefore I read יְהוָה צְבָאוֹת.

Verse 5. *In their hearts.*] I have ventured to  
 take

take the word בלִבָּם from the end of the next verse, and to add it to the end of this line.

Verse 6. *Of the people.*] Two MSS. both of them modern ones, have הָעָם *the people*, instead of אָדָם *a man*. I prefer the reading הָעָם and לָמוֹ to אָדָם and לוֹ, because the participle עֹבְרֵי and verb וְשִׁתְּרוּ in the next verse are evidently plural.

The words מַסְלֹת בִּלְבָבָם *ways in their hearts*, seem to stand very awkwardly at the end of this verse. I apprehend that בִּלְבָבָם belongs to the preceding verse, and מַסְלֹת to the following verse.

Verse 7. *In the valley of Bacah.*] This is probably some arid valley, named עֵמֶק הַבְּכָה or עֵמֶק הַבְּכָה *the valley of grief*, from people frequently dying with thirst in it. The psalmist's idea seems to be, that *those, whose strength or confidence was in Jehovah*, even in passing this dreary vale should have nothing to fear, but should be providentially relieved as the Israelites were at Horeb, by some miraculous spring, or by the sudden and seasonable fall of rain, that would fill the pools with water. The importance of finding a supply of water, and the distress which must follow from the want of it in the climate of Palæstine, may be easily conceived. See Harmer's Observations, vol. ii. page 226.

*They drink.*] Three MSS. (one of them written in the thirteenth century of our æra) have שָׁתוּ

from שָׁתָה *to drink*, instead of יִשְׁתַּחַד from שָׁחַד *to put*.

Verse 8. *Feared.*] I apprehend that the Hebrew should be written thus, יִרָא הָאֱלֹהִים בְּצִיָּן instead of thus, יִרְאֶה אֱלֹהִים בְּצִיָּן; and that יִרָא is the future in Niphal, from יָרָא *to fear*.

Verse 12. *Nor doth Jehovah.*] A manuscript, written in the eleventh century of our æra, has לֹא instead of לֵא. In this verse צְבָאוֹת is omitted in one place, and אֱלֹהִים in the next. I read thus in this and the next verse:

כִּי שָׁמַשׁ וּמָנֵן יְהוָה אֱלֹהִים צְבָאוֹת  
חֵן וְכִבְדֹּד יִתֵּן יְהוָה  
וְלֹא יִמְנַע טוֹב לְהֹלְכִים בְּתַמִּים  
אֲשֶׁר־יֵאָדָם בְּטַח בְּךָ  
יְהוָה אֱלֹהִים צְבָאוֹת

This psalm seems to be one of the responsive kind, and to have been performed by two singers and a chorus. Jehovah is at first addressed in the second person, and he is afterward spoken of in the third.

Mr. Green, in the fourth verse of this psalm, proposes to insert some words which he thinks have been dropped, and to render it thus:

Even the sparrow findeth herself an house,  
And the ringdove a nest, where she may lay

Her

Her young : *but when shall I approach*

*Thy house and thy altars,*

O Lord of hosts, my King and my God ?

But Michaëlis understands the passage otherwise.

“ Apud Herodotum, l. i. c. 159. Aristidi, nidu-

“ lantes in templi muris aves rapienti, vox reddita,

“ ἀνοσιωτάτε ἀνθρώπων, τι ταῦδε τόλμας ποιεῖν ; τῆς ἱκεταῖς

“ μὴ ἐκ τῆς νηὸς κεραιζέεις : mortalium pessime, quid

“ audes ? meosne etiam ex templo supplices rapis ?

“ Arabibus in more, animalia in terrâ sanctâ, quam

“ putant, non violare nec venari.” Michaëlis Notæ

in Prælect. R. Lowth de Sacra Poësi Hebræorum,

pag. 144. edit. Oxon.

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LXXXV.

“ The former part of this psalm does not seem

“ to agree well with the latter, unless præterperfects

“ be taken for imperatives ; and to do this in six

“ instances together without any other tense mixed

“ is very harsh.” Archbishop Secker’s note on this

psalm, printed with Mr. Merrick’s Version. But if

the præterperfects be construed interrogatively, the

sense will then be uniform, and the end of the psalm

will suit well with the beginning. It is a prayer, and that, such as might well be uttered by persons who had long felt distress and the effects of the divine anger, but who now seemed to have some faint prospect of better days through the favour of the Almighty. It concludes with celebrating the blessings and happiness that may be expected, when he shall indeed speak peace to his people and to his saints. The spirit of the psalm is an ardent hope for these things, mingled with a fear that arises from the remembrance of former afflictions.

Verse 7. *And revive us.*] Et vivifica nos, Syriac. ותחינו.

Verse 9. *Our God.*] Quid loquatur Dominus, Deus noster, Syriac.

*The reformed of heart.*] Καὶ ἐπὶ τοὺς ἐπισκεφτοὺς πρὸς αὐτὸν καρδίας, Septuagint. The Hebrew is at present ואל ישוּבוּ לַכְסֵּלָה. But according to the Septuagint and Æthiopic versions, it should rather be ואלִי שׁוּבִי לֵב סֵלָה, only the Septuagint has not Διαψαλμα, by which term סֵלָה is translated in that version. Nevertheless, ואלִי שׁוּבִי לֵב seems to be the better reading, as it answers best to עַם *his people* in the preceding line.

Verse 10. *His glory.*] Gloriam suam, Syriac. כְּבוֹדִי This may allude to the Schechina or glory of the Lord, which guided the children of Israel through the desert, and appeared in the temple at the

the dedication of it. The prophet Zechariah also speaks of it, [chap. ii. 5.] when prophesying of the future happiness and prosperity of Jerusalem.

“ For I, saith the Lord, will be unto her a wall  
of fire round about,

“ And will be glory in the midst of her.”

The particle *ל* often signifies *when*; see Genesis xv. 12. Ruth ii. 14.

Verse 12. *Is conspicuous.*] נשקף is in the Niphal conjugation, and therefore has a passive signification.

Verse 14. *The just.*] Justus ambulabit coram eo, Syriac. Therefore I read צדיק *the just*, instead of צדק *justice*.

*Prospereth.*] “הלך usurpatur de rebus sensim  
“ magis, magisque crescentibus, Prov. iv. 18.”  
Leigh’s Critica Sacra.

*In his way.*] I have presumed to read לדרכו instead of לדרך. But perhaps יהוה לדרכ *in the way of Jehovah* would be preferable.

## LXXXVI.

Verse 11. *Shall rejoice.*] Ἐυφρανθήσεται ἡ καρδία μου  
 ἐν τοῖς φόβοις σου τοῦ ὀνόματός σου, Septuagint. Lætabitur cor  
 meum in his, qui timent nomen tuum, Syriac.  
 “ יחד from יחדה gavifus fuit.” Dr. Kennicott’s  
 note on this place, in his Remarks on Select Pas-  
 sages of the Old Testament.

Verse 13. *After that.*] כִּי Postquam, Genes. xxxi.  
 37. I. Sam. xiv. 29. Job i. 5. Noldius.

Verse 14. *Tyrants.*] See Psalm cvii. 39. The  
 radical idea of עצר is *to restrain*.

Verse 16. *Give strength.*] Da robur servo tuo,  
 Syriac. Therefore I read נָתַן instead of עָזְרָה *thy*  
*strength*.

Verse 17. *May fear.*] The word יראו, if con-  
 sidered without the points, may be the third person  
 plural of ירא *to fear*. But the authors of all the  
 versions seem to have derived it from ראה *to see*.  
 I read לטובה instead of לטובך.

## LXXXVII.

Verse 1. *The foundations, &c.*] The Targumist makes this line a part of the title of the psalm. This construing is followed by Houbigant, who reads יסודות instead of יסודו.

Verse 3. *Thou art glorious.*] נכבדות is a word of a strange form. But three MSS. (one of which was written in the twelfth century of our æra) have נכבד without the vau, and that is probably the true reading, for there is no such word as נכבדות in any other place in scripture.

*The God.*] והאלהים The letter ה is emphatical.

Verse 4. *For men of knowledge.*] ידע signifies *to be possessed of science, to be skilful*; see I. Samuel xvi. 16. I. Kings v. 19. II. Chron. ii. 11, 12. Therefore ידע, the participle of this verb in the plural number, signifies *men of science, skill, or knowledge*.

ל propter, Josua ix. 9. Noldius.

Verse 5. *But of Zion.*] I have ventured to transpose two clauses here, and to place ולציון יאמר before זה ילד שם. The sense seems to require it. The first part of the psalm declared Zion to be superior to all the dwellings of Jacob in reputation;

then followed an acknowledgment of the fame of some other foreign cities ; but here the reason of the greater celebrity of Zion is pointed out, viz. her having given birth to many men of eminence, and having been founded by one.

*Such an one.*] הוּ ille, Esa. lxiii. 3. Noldius. The pronoun הוּ seems to imply, that the person referred to is worthy of respect, and is of some consequence.

*This man and that man.*] הוּא וְהוּא hic vir, ille vir, Esther i. 8.

*And this same.*] Et ipse firmavit illam. Dominus recensēbit in libro, Syriac. But the other versions make הוּא the nominative case to the verb יִכְוֹנֵן : though the Septuagint might be so pointed as to agree with the rendering here given. Καὶ αὐτὸς ἐθεμελίωσεν αὐτήν. Ὁ ὑψίστος Κύριος δογησεται ἐν γραφῇ λαῶν.

Verse 7. *All the springs.*] Virgil, Eclog. iii. 111. has an expression, which much resembles this in the image made use of. A shepherd, telling two others to leave singing, says

Claudite jam pueri rivos, sat prata biberunt.

## LXXXVIII.

Verse 1. *Sickness.*] מחלה *sickness* is used Exodus xxiii. 25. The word מחלה is the construct form of it.

*Through affliction.*] צנח affliction is used Psalm xxii. 25. Therefore לענות signifies *through* or *with affliction*.

The title, thus translated, agrees with the matter contained in the psalm; but the version of the Septuagint ὑπερ μωλεσθαι δε ἀποκρινόμενος, is to me unintelligible.

Verse 2. *God of my salvation, I cry.*] The word שועתי *I cry*, seems to me to have been dropped here; perhaps from the resemblance of it to the preceding word ישועתי *my salvation*. The Targumist seems to have had both words in his copy.

Verse 6. *Like the dead.*] Three MSS. have כמתים instead of במתים. As כמו sicut follows in the next line, perhaps it may be the better reading.

*I am esteemed.*] The Arabic translator seems to have read חשבת instead of חפש *free*. Computatus inter mortuos; Arabic.

Verse 8. *Thou dost afflict me.*] The authors of the Septuagint and Symmachus seem to have read עניתני.

Verse

Verse 19. *And mine affectionate friend.*] One manuscript, written A. D. 1296, has ומוחק; I apprehend that the word should be ומוחקי. The two letters ח and ק being of the same organ, may have occasioned the mistake, especially if an amanuensis had the words given by a reader.

חשק *metalepticè* complexus est, amavit. Leigh's *Critica Sacra*. I should therefore think, that מוחק, the participle from it, may have the sense I have given it here, which agrees well with the preceding terms.

## LXXXIX.

Verse 2. *Thy mercies for ever.*] Τα ἔλεη σε, Κυρε, Septuagint. Misericordias tuas, O Domine, Arabic. Therefore I read חסדך. A great number of copies have לעולם instead of עולם.

Verse 3. *Of old.*] I have ventured to transpose the words כי אמרת from the beginning of this verse to the end of it. The authors of all the versions, except the Targumist, read כי אמרת. I have presumed to read כי אמרת יחיה.

The word עולם sometimes relates to time *past*, and sometimes to time *future*.

*In the heavens.*] Ἐν τοῖς οὐρανοῖς ἐτοιμασθή ηἰ ἀληθεύσῃς, σ,

or, Septuagint. Confirmasti cœlis fidem tuam,  
 Arabic. The literal rendering of the Hebrew word  
 for word would be,

The heavens, thou hast fixed thy truth in them.

But “ see verse 37, 38. where it appears, that  
 “ the sun, the moon, and the bow in the sky were  
 “ the tokens of confirmation given by God to the  
 “ covenant made with David.” Dr. Kennicott’s  
 note on this place, in his Remarks on Select Pas-  
 sages of the Old Testament.

תָּכַן if considered without the points, may be the  
 second person præterite, as the Arabic translator has  
 rendered it.

• [Verse 6. *The heavens confess.*] The copulative,  
 which is in the printed text, is omitted by two ma-  
 nuscripts, and by the Syriac, Septuagint, Arabic,  
 Vulgate, and Æthiopic Versions. What precedes  
 is the promise of Jehovah, what follows is the re-  
 flection of the psalmist upon it, so that the copula-  
 tive seems useless to the sense.

Verse 9. *Thine immutability.*] Domine, Deus for-  
 tissime, quis, ut tu, potens, fide tuâ circum te ex-  
 istente, Syriac. Therefore I read חֲסֵן יְהוָה אֱמֻנָתוֹךָ  
 instead of חֲסֵן יְהוָה וְאֱמֻנָתוֹךָ.

Verse 11. *Like a warrior.*] See Dr. Kennicott’s  
 Dissertation on I. Chronic. xi. page 109 and page  
 536.

“ Tu,

“ Tu, tanquam miles, confregisti Egyptum,

“ In brachio roboris tui dispersisti inimicos tuos.”

Many MSS. have דכית instead of דכאת.

Verse 16. *With praise.*] Beatus populus, qui scit complacere creatori suo cum júbilo, Targum. Therefore I think the Targumist read בתרועה. As the psalmist is addressing Jehovah in the second person, I think we should read ידעך בתרועה ידוה.

Verse 18. *When thou wert.*] כי is a conjunction expressing time here, and must be rendered *when*, for אז *then* follows it at the beginning of the twentieth verse.

*Of our strength.*] Roboris nostri, Syriac. Instead of עמו the context makes it necessary to read עמי.

Verse 20. *To thy saints.*] More than sixty copies of Dr. Kennicott's collation, and a very large number of De Rossi's collation, have the word in the plural form לחסידים, and all the versions and the Targum render it plurally.

Verse 22. *Whom.*] Either אשר or else עמי is redundant here. I have omitted עמי *with him*.

Verse 26. *I have appointed.*] There is no copulative here in the Syriac and Arabic versions.

Verse 28. *I will give him.*] אנתנו The versions all render the word *I will appoint him*; but, as this passage plainly alludes to the Messiah, the literal rendering seems to me much better.

Verse 38. *To eternity.*] עד See below, Psalm ciii. 5.

*Like*

*Like the heaven.*] One manuscript written in the fourteenth century has כשחק instead of בשחק. But the rendering, *And as the faithful witness in heaven*, will suit better with Dr. Kennicott's explanation given above in the note on the third verse, and as that is nearly the rendering given by the antient versions, perhaps it may be preferable; it certainly would be so, if the particle of comparison *as* were before עך in the Hebrew.

Verse 45. *His purifying priest.*] Abstulisti sacerdotes, qui conspersionem faciebant super altari, et purificabant populum ejus, Targum. דמטור *that purifieth*, is used Leviticus xiv. 11.

Dr. Durell proposed to read מעטר *his crowned one*, i. e. *his king*. But the antecedent to the possessive relative *his*, is *thine anointed*, in the thirty-ninth verse, and מעטר is an active participle, not a passive one, as may be seen Psalm ciii. 4.

I have ventured to read דשבית from שבה captivum ducere. The Targum is abstulisti.

Verse 46. *His young men.*] Six copies have עלמו instead of עלומו *his youth*, adolescentiæ ejus.

*His men of rank.*] I take עלי to be a participle from עלה elevatus fuit. Compare with these two last verses Jeremiah Lamentations ii. 6, 7, 20, 21.

Verse 48. *How transitory I am.*] “אני מה חלד” seems to be the same with חלד אני Psalm xxxix. 5. excepting some transposition.” Archbishop

bishop Secker's note on this place, printed with Mr. Merrick's version. Two MSS. have וְלִי, which Michaëlis also formerly conjectured to be the true reading. See De Rossi's *Variae Lectiones Veteris Testamenti*.

Verse 51. *All the taunts.*] Cuncta opprobria multorum populorum, Targum. Perhaps וְלִי may be left out in the Hebrew: or perhaps we should read, as Dr. Durell conjectured, לִי וְלִיבֵי עַמִּי.

Verse 53. *Blessed, &c.*] This line seems to be a corollary of the transcribers upon coming to the end of the third book of Psalms. See above at the end of Psalm xli. and lxxii.

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XC.

Verse 1. *A refuge.*] Καταφυγη, Septuagint. Refugium, Arabic and Vulgate. Perhaps instead of מַצֵּד we should read מַצֵּד or מַצֵּד as it was originally in one manuscript, and seems now to be in another. Seventeen copies have יְדֵד instead of מַצֵּד.

Verse 2. *Were formed.*] Aut formaretur terra et orbis, Vulgate. The Septuagint, Arabic version, and Targum also render the verb passively.

*Thou*

*Thou existest.*] “I end this verse with אָמֵן [as in “Psalm xciii. 2.] and begin the next with אֵל, as “the Septuagint and Arabic.” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages of the Old Testament*.

Verse 4. *As yesterday.*] I am inclined to think, that אֶתְמֹל *hesterna* and כִּי יַעֲבֹר *quum præterierit* are two different readings, both of which have been inserted in the text; כִּי יַעֲבֹר *sicut dies quum præterierit*, and אֶתְמֹל *sicut dies hesterna*, seem to me to be equivalent phrases. כִּי יַעֲבֹר is omitted in one manuscript.

Verse 5. *The rapid stream of them.*] I take זָרַם to be a substantive of the feminine form. זָרַם in the masculine form occurs Habakuk iii. 10. where it signifies *an overflowing* or *inundation* of waters, and Isaiah xxviii. 2. where Bishop Lowth renders it *a rapid flood*. The word is used in the feminine form as a substantive in Ezekiel. The verb זָרַם is used Psalm lxxvii. 18. where it signifies *to pour down*. The word seems in general to be used to convey the idea of water running apace. The most antient method of measuring small portions of time was by water flowing out of a vessel, the clepsydra of the Greeks and Romans; and Ovid has compared the lapse of time to the flowing of a river [Metam. xv. 180].

*Ipsa quoque affiduo labuntur tempora motu,  
Non secus ac flumen : Neque enim consistere flu-  
men,  
Nec levis hora potest ; sed, ut unda impellitur  
undâ,*

*Urgeturque eadem veniens, urgetque priorem,  
Tempora sic fugiunt pariter, pariterque sequun-  
tur.*

*As a dream.*] שׁוֹר is used in the construct form for *a dream* Genesis xxviii. 16. ; in the tenth verse of that chapter it is said, that Jacob חלם *dreamed*, and in the sixteenth verse, that he awoke משׁוֹר *from his dream*.

The psalmist is acknowledging Jehovah, to be that infinite being to whom all duration is one point, and to whose view all time is equally present. In doing this he says, that a thousand years appear to him as yesterday ; or as a watch in the night, a still shorter space of time, does to us ; or lastly, as a dream, which in the morning appears to us to have past as one moment.

Verse 7. *So.*] Instead of כִּי I have ventured to read כֵּן. But if כִּי be retained, it may be rendered *surely*.

Verse 10. *As it were a thought.*] I apprehend that the words כִּמוֹ דַּגְלָה belong to this verse, and not to the preceding one ; for otherwise בָּרֶם will be redundant.

*Then*

*Then the excess of them.]* “וְרַבְרָבִים *et multiplicatio eorum, ita omnes veteres.*” Houbigant.

Verse 11. *Hastily and swiftly cut off.]* Montanus, in his interlineary version, has rendered שָׁרַד adverbially citò, and I think that נִעְפָּה should be rendered so likewise. The radical idea of שָׁרַד (from whence שָׁרַד is derived) is *to hasten*, and the radical idea of נָפַח (from which נִעְפָּה is derived) is *to fly*. Symmachus has rendered שָׁרַד by ἀφραται.

*Who feeleth.]* שָׂרַד is used in the same manner Exodus xxiv. 14. Jud. vii. 3.

שָׂרַד expertus fuit. Leigh's Critica Sacra.

The Chaldee paraphrast places the following title before this psalm: “Oratio, quâ oravit Moyses propheta, quando peccavit populus domus Israël in deserto.” Compare with this verse of the psalm the latter part of the sixteenth chapter of Numbers from the forty-fourth verse.—“Behold the plague was begun among the people: and he put on incense, and made an atonement for the people, and he stood between the dead and the living, and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred.” It is but in the verse preceding this that Moses says to Aaron, “There is wrath gone out from the Lord, the plague is begun.” One who had seen so terrible and in-

stantaneous an effect of God's anger, might well say to Jehovah,

“ He is hastily and swiftly cut off,

“ Who feeleth the power of thy wrath.”

*And the terror of thy fury.*] Vim iræ tuæ et terrorem indignationis tuæ, Syriac. Therefore I read ורתת instead of ויראתך.

Verse 12. *Teach us.*] The Syriac and Arabic versions preserve the pronoun *us*.

Verse 13. *Wilt thou afflict us.*] The Targum here supplies two words, which are lost in the Hebrew תעננו שובה *wilt thou afflict us, Turn—Convertere, Domine, usque quo affliges nos? Convertere, inquam, a malo quod locutus es facere servis tuis, Targum.*

Verse 16. *The way.*] The English Bible follows the authors of the Syriac version and the Targum, who construe the word דרך decor tuus, deriving it from דרר decor. But the Septuagint, Arabic, Vulgate, and Æthiopic versions support the rendering here given, deriving the word from דרך via, and ה the emphatical article. The psalm is a prayer of Moses and the children of Israel in the wilderness, through which they entreat God to shew their children *the way* to the land of Canaan.

Verse 17. *May Jehovah, &c.*] Sit benignitas Dei

Dei nostri super nos, Syriac. Therefore I omit the copulative at the beginning of this verse.

The last line of this verse is repeated again, except one word, עליו in the printed text; but that repetition does not appear in three MSS. of Dr. Kennicott's collation, nor in the Vatican copy of the Septuagint, nor in the Targum; and Hare and Houbigant reject it as spurious. There is some doubt whether the word עליו be genuine, for that is omitted also by the same manuscripts, the Vatican copy of the Septuagint, and the Targum.

I apprehend that the first line of this psalm, and this last verse of it, were sung by the whole congregation, the rest by Moses alone.

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XCI.

Verse i. *Of the Almighty, Jehovah.*] An error seems to have crept into the text here by the transcribers having written the word *יהוה* contractedly. That they sometimes did this, and that it has given rise to many corruptions of the text, may be seen in Dr. Kennicott's *Dissertatio Generalis*, sect. xxv.

pag. 12. This passage probably was originally בַּצֵּל שְׂדֵי יְהוָה תִּלְוֶנָּה, instead of which a transcriber wrote בַּצֵּל שְׂדֵי יְתִלְוֶנָּה, which very soon became בַּצֵּל שְׂדֵי יִתְלֹנָּה. I take יִשָּׁב in the beginning of this verse, and אָמַר in the beginning of the next, to be participles in the vocative case, and I think there is an ellipsis of אֲשֶׁר before תִּלְוֶנָּה.

Verse 3. *Speaker of evil.*] מְדַבֵּר may be the participle of the Hiphil conjugation from דִּבֶּר *to speak*; ἀπο λογι is the rendering of the Septuagint, with which the Syriac, Arabic, Vulgate, and Æthiopic versions agree.

Verse 4. *To thee.*] Probably לְךָ may have been lost out of the Hebrew here. The antient versions in the Polyglott supply the pronoun of the second person here.

Verse 6. *With the destruction.*] The rendering of the Syriac translator is remarkable here; neque ventum flantem meridie. Compare with this Brydone's Account of the Siroc winds in Italy and Sicily [Brydone's Tour, vol. ii. pag. 190]. "Si-rocco vent du midi." Antonini's Italian Dictionary. It appears (from Harmer's Observations on diverse Passages of Scripture, vol. i. page 61.) that a wind, called *Sumyek*, which blows sometimes in the deserts in the East, is mortal. "Ventus calidus et urens vocatur in Oriente *Samiel*: anno 1665 (ait Thevenot) interierunt 4000 homines

“ hoc vento afflati.” See Kennicott’s Remarks on Select Passages in the Old Testament, page 138. If such a wind blew at noon day, it is evident that its effect must be still more fatal. Perhaps, therefore, the Syriac translator may have come very near to the sense of the passage. There may also be circumstances attending the progress of the plague, which may make the epithet *בְּמַסְלֵי יוֹלֵךְ* (*that stalketh amidst obscurity*) equally apposite.

Verse 7. *But.*] The conjunction is supplied by all the antient versions in the Polyglott.

Verse 9. *A protection.*] A manuscript, written A. D. 1281, has *מִדְּמָוֶה* instead of *מִדְּמָוֶה*.

Verse 13. *The black snake and the aspic.*] *סוֹחַל* and *כַּפִּיר* *serpents* as well as *lions*. Bochart, lib. iii. cap. 3. Partis Secundæ. From the beginning of the eleventh verse to the end of the thirteenth is one period, and from thence to the end of the psalm is the charge, which the psalmist says, Jehovah shall give his angels concerning that divine person who is the subject of this psalm.

## XCII.

Verse 8. *Until they be cut off.*] ὥ Donec, usque dum, Leviticus xxiv. 12. Noldius.

Verse 11. *Shall be vigorous with fatness.*] Symmachus renders this line καὶ ἡ παλαιότης μου ὡς ἔλαιον ἑσθλῆς, from whence Dr. Kennicott was induced to read בשמן. But שמן signifies *oil, fatness*, and never is used for *an olive tree*; עץ is the word for that: so that if we follow the translation of Symmachus,

*Mine old age shall be flourishing like that of an olive tree,*

we must read כעץ instead of בשמן.

Verse 13. *Like a palm tree.*] “ Ad exprimendam  
“ rerum prosperitatem ac status florentissimi imagi-  
“ nem, a palmâ aut cedro comparatio petitur; si  
“ majestatis aut decoris forma exornanda est, Li-  
“ banus ipse aut Carmelus ante oculos ponitur.  
“ Nonnunquam a suis sacris depromunt imaginem,  
“ sanctâ et augustâ quâdam venustate spectabilem.”  
Lowth de Sacra Poësi Prælect. xii. pag. 104.

## XCIII.

Verse 1. *Thou girdest thyself.*] I have ventured to construe the words יְהוָה and מֶלֶךְ as vocatives, and to read דְּתַמָּר instead of דְּתָמָר. The rest of the psalm is an address to Jehovah in the second person, therefore I suppose that this verse should be so too.

“ Hebræorum sacerdotum ac præsertim pontificis  
 “ maximi, solennibus vestibus induti, is erat orna-  
 “ tus, ea magnificentia, ita ad decorem et gloriam  
 “ (ut Moses loquitur) composita species, ut apud  
 “ eos, quorum in animis cum tanto splendore con-  
 “ juncta erat sanctitatis opinio, nihil omnino au-  
 “ gustius cogitari potuerit. Hac itaque imagine  
 “ utuntur Hebræi in signandâ notione eximii de-  
 “ coris, aut perfectæ supremæ majestatis formâ ex-  
 “ primendâ. Enimvero nihil aliud sanctius et au-  
 “ gustius cogitatione adsequi potuerunt vates sacri,  
 “ quo immensam Dei ipsius majestatem, quantum  
 “ humano conceptui fas erat, dignè exprimerent;  
 “ inducunt itaque Jehovam, *indutum gloriâ, magni-*  
 “ *ficientiâ vestitum, accinctum robore*, vocibus uten-  
 “ tes in sacerdotum ornatu et ministerio solenni-  
 “ bus.” Lowth de Sacra Poësi Prælect. viii.  
 pag. 71.

Verse 4. *With the sound.*] More than forty copies have here מקלות instead of מקלות.

Απο φωνων υδατων πολλων

Θαυμαστοι οι μετεωρισμοι της θαλασσης

Θαυμαστος εν υψηλοις ο Κυριος. Septuagint.

Immensi quidem sunt fluctus maris, at gloriosissimus in excelsis Dominus, Syriac.

The sacred writers, in describing the majesty of Jehovah, make frequent use of this image.

Verse 5. *In thy beautiful.*] ל in Psalm xvi. 10. I. Sam. xvii. 26. Noldius.

נאה is used as an adjective in Solomon's Song i. 5. שחורה אני ונאורה.

# XCIV.

Verse 7. *Jehovah.*] One manuscript has יהוה written at full length, instead of יה, which I take to be an abbreviation of it.

Verse 10. *Shall not be know.*] It seems necessary to insert these words to fill up the sense, or else to transpose this line and the preceding one.

He that teacheth man knowledge,

He that chastiseth the nations, shall not be correct?

Verse

Verse 13. *That he may be quiet.*] לוּ לְהַקְטִיץ is the reading in the printed text; but one manuscript, written in the thirteenth century of our æra, omits the word לוּ, which does not seem to me to be genuine, as it is not according to the idiom of the language to place a pronoun after a verb in the manner, that לוּ is here put after לְהַקְטִיץ.

Verse 15. *But still righteous.*] Two manuscripts have צַדִּיק *righteous*, instead of צְדָקָה *righteousness*. The words מִשְׁפָּט and יְשׁוּבָה seem to have been transposed, and instead of תַּדְּרֶנּוּ ad, we should perhaps read תַּדְּרֶנּוּ adhuc, iterum, perpetuo, jugiter.

Verse 20. *Beyond the term prescribed?*] עַל הַדָּק *beyond the statute*. The statute is Exodus xxi. 2. "If thou buy an Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing." And again, Leviticus xxv. 39. there are further regulations and limitations of bond service. So that there were terms or bounds prescribed by the law, the statutes of Israel, with regard to servitude, and the compelling it beyond that term was an illegal oppression.

In the preceding line I have presumed to read וְהָיָה יְבוֹרֵךְ כִּסֵּף הָיוֹת or rather וְהָיָה יְבוֹרֵךְ כִּסֵּף הָיוֹת instead of וְהָיָה יְבוֹרֵךְ כִּסֵּף הָיוֹת. According to the present reading the construction will be very singular, and the literal translation in Latin of וְהָיָה יְבוֹרֵךְ would be num associabitur te, for ך never signifies tibi,

tibi, unless when joined with the preposition ל; and besides the verb חָבַר has, when used in Niphāl, a preposition between it and the person associated with.

The psalm seems to be of the responsive kind, as Jehovah is sometimes addressed in the second person, and sometimes spoken of in the third.

## XCV.

Verse 7. *This day surely.*] כִּן certè, omnino, Job xlii. 8. Quæso, obsecro, Exodus xxxii. 32. Noldius. Perhaps this line might be better rendered,

This day, I pray, hearken to his voice.

*That saith.*] It seems necessary to supply these words, the rest being delivered by the psalmist as the words of Jehovah. Perhaps this psalm might have been used on some occasion as an exhortation to the people to join in the worship and praises of the Almighty.

Verse 10. *Saw my works forty years.*] The lines are thus divided in Dr. Kennicott's Bible; and Grabe, in his Prolegomena, cap. ii. sect. 10. seems to think this a better division of the lines than that which assigns the words *forty years* to the next line. See Hebrews iii. 9, 10, and 17.

XCVI.

## XCVI.

Verse 7. *O tribes, O peoples.*] The nouns מִשְׁפָּחוֹת and עַמִּים are both rendered here in the vocative case: but the antient versions in the Polyglott render them as they are translated in the English Bible.

Verse 10. *He fixed.*] Some copies have תִּכַּן and others תִּכֵּן; but probably the true reading may be יָכַן. Dominus regnavit, et firmavit orbem, Syriac. And all the other versions render the verb in the same manner.

*The peoples.*] The Hebrew word is plural, and it is rendered plurally by all the antient versions. It is not *one people only*, but *all the nations upon earth*, that God will judge.

This psalm agrees very nearly with the latter part of the ode delivered by David to Asaph to be sung, when the ark was brought into the city of David. See I. Chron. xvi. 23—33. There is a very elegant Latin translation of it by Dr. Lowth, Prælect. de Sacra Poësi, xvii. pag. 158.

## XCVII.

## XCVII.

Verse 7. *That sing praise.*] I have ventured to read מְהַלִּים the participle of the Hiphil conjugation, instead of the participle of the Hithpaël conjugation הִתְהַלִּים.

*Shall fall prostrate.*] One manuscript had originally יִשְׁתַּחֲוּ instead of יִשְׁתַּחֲוּהוּ, and the verb is rendered as a future by the Targumist.

Verse 8. *Shall bear and rejoice.*] Audiet et gaudet, Syriac. Perhaps we should read תִּשְׁמַע תִּשְׂמַח; or else, which is nearer to the reading at present in the text, שִׁמְעָה תִּשְׂמַח. *Zion bearing of it shall rejoice.*

Verse 10. *Jehovah loveth.*] Instead of אֲהַב יְהוָה אֲהַבֵּי שָׁנָא רַע I have ventured to read אֲהַב יְהוָה שָׁנָא רַע. Two copies have שָׁנָא instead of שָׁנָא; and the alteration of אֲהַבֵּי into אֲהַב is necessary, otherwise there will be no nominative case to the verbs יִשָּׁל and שָׁמַר in the next verse; for according to the reading at present in the text, יְהוָה is the objective case after the participle אֲהַבֵּי.

Verse 11. *Springeth up.*] One manuscript collated by De Rossi has זָרַח, which the authors of all the antient versions appear to have had in their copies.

This psalm seems to be of the responsive kind,

as

as some part of it is addressed to Jehovah in the second person, and the rest of it speaks of him in the third.

## XCVIH.

Verse 1. *For us.*] Instead of לו *for him*, I think we should read לנו *for us*.

Verse 3. *Toward Jacob.*] Το Ιακωβ, Septuagint.

Verse 5. *An harmonious voice.*] Voce cantus, Syriac. But זמרה seems to me to be an adjective in the feminine gender, agreeing with קול, and signifying *adapted to singing*.

Verse 7. *Let the globe, &c.*] It seems to me, that the nominative cases in this line belong to the verb in the next line, not to the verb in the preceding line. *Roar let the globe, and those that inhabit it,* is not so proper an expression as *Let the globe and those that inhabit it clap the hand*.

Verse 9. *He cometh to judge.*] Comp. Ps. xcvi. 13. with this. There is a blank left at the beginning of this line in Dr. Kennicott's Bible. I have ventured to fill it up with the word בוא *he cometh*.

## XCIX.

Verse 1. *He that sitteth between.*] 'O אֱלֹהֵינוּ ἐπεὶ ἔωκα χερουβίμ, Septuagint. Sedens super cherubim, Arabic.

Verse 4. *And mighty.*] The word וְעוֹז seems to me to belong to this line. Dr. Kennicott has קָדוֹשׁ וְעוֹז in one line in his Bible.

*A king, that loveth.*] It is מֶלֶךְ a king, not הַמֶּלֶךְ the king, in the Hebrew. The word אָהַב is a participle here, and the pronoun אֹתָהּ belongs to this line, not to the following one.

מֶלֶךְ מִשְׁפַּט אָהַב אֹתָהּ

כִּנְנַת מִשְׁרִים מִשְׁפַּט

צִדְקָה בִּיעֲקֹב אֹתָהּ עָשִׂיתָ

According to the translation in the English Bible there is a great want of connection. “*The king’s strength also loveth judgment: thou dost establish equity, &c.*” There has been no king spoken of before except Jehovah, and the Psalmist is here addressing him in the second person, not speaking of him in the third.

Verse 6. *He sanctified.*] I apprehend we should read קָדַשׁ instead of קָדוֹשׁ, and that קָדַשׁ is a verb transitive here: *et adorate scabellum pedum ejus, quoniam sanctum est; quia ipse constituit Moysem*

*et*

et Aaronem inter sacerdotes ejus, Arabic. The words quoniam sanctum est, and the words quia ipse constituit, appear to me to be a double translation of קדש דוא. In a Bible printed at Munster, A. D. 1536, the word is קדש.

Verse 8. *The plots against them.*] “Theodoretus “ex Symmacho, και εκδικος ἐπὶ ταῖς ἱπηρεσίαις αὐτῶν, “et ultor super injurias eorum.” Nobilii notæ in Septuag. Therefore I have presumed to read נקם נקם על עלילות instead of the words נקם על עלילות. Korah, Dathan, and Abiram, and their company were destroyed for murmuring and rebelling against Moses and Aaron [see Numbers xvi.]. And afterward, when the people, weary of the government of the prophet Samuel, desired him “to make “them a king to judge them, like all the nations,” “Samuel called unto the Lord, and the Lord sent “thunder and rain, that they might perceive and “see that their wickedness was great, which they “had done in the sight of the Lord in asking “them a king.” I. Samuel xii, 17, 18.

## C.

Verse 3. *And to him.*] Fourteen copies have לו, which is the reading of the Keri, instead of לו.

## CI.

Verse 1. *Concerning thee.*] ל de. Esa. v. 20. Num. viii. 20. Noldius.

Verse 2. *The men.*] מנ seems to me to be a noun, not a conjunction here. It is used as a noun Psalm xxvi. 4. A great number of copies have מנ instead of מנ in this line: perhaps מנ may be the right reading; but מנ is used for מנ Exodus xv. 17. מנ signifies *under*, Esther ii. 14.

The translation in the English Bible, *when wilt thou come unto me*, appears to me to have no kind of connection with the context.

Verse 3. *That committeth.*] Ηοιωντας καταβαινας εμνομας, Septuag. Eum qui operatur malum detestatus sum, Syriac. The word עש is a participle, not a noun. *I hate the work of them that turn aside.* English Bible.

Verse 5. *I will not eat with him.*] Cum eo cujus elati sunt oculi et amplum cor non edebam, Syriac. And all the antient versions render the passage thus. אוכל should probably be אכל or אכלה the future of אכל *to eat*, instead of the future of יכל *to be able, to endure*. מנ cum, una cum. Jud. i. 16. Noldius.

Houbigant

Houbigant reads רחב *the proud*, instead of רחב *the wide*. One manuscript has רומ *the lofty*, which would do as well as Houbigant's correction.

Verse 8. *With nice examination.*] Instead of לבקרים ad singula matutina, *every morning*, I have ventured to read לבקר inquirendo. “ בקר proprie quidem quærere significat, sed quia sæpe quæstiones exercentur, ut meritæ possint pœnæ sumi, factum est, ut pro vindicare usurparetur, ut Job x. 6. Masius in Josh.” Leigh's Critica Sacra.

CII.

Verse 4. *Like a firebrand.*] Ὀσει φρυγιον, Septuagint. Sicut creminum, Vulgate.—In the preceding line, a large number of copies have כעשן *like smoke*, instead of בעשן *in smoke*; ὠσει καπνός, Septuagint.

Verse 5. *Is smitten and withereth.*] Percussus sum sicut fœnum, et aruit cor meum. “ Sic Græci libri et Latini, præter S. Augustinum et vetus Psalterium, ubi legitur *percussus est*, quemadmodum habet etiam S. Hieronymus ex Hebræo.” Nobilii not. in Septuaginta. I have therefore presumed to transpose ויבש and כעשן.

Verse 6. *To my skin.*] “ בשר variè per Synec-

“dochen accipitur; pro corpore humano, quod  
“carne constat—pro cute.” Leigh’s Critica Sacra.

In Arabic the word <sup>بشر</sup> from the root <sup>بشر</sup> signifies externa hominum cutis; and the root <sup>بشر</sup> resembles in signification the Hebrew <sup>בשר</sup>.]

Verse 7. *A pelican.*] See Bochart Hierozoicon, part. ii. lib. ii. c. 20. pag. 276.

Verse 8. *Like the lonely bird.*] צפור is a generic term for any kind of bird. See Bocharti Hierozoicon, part. ii. lib. iii. cap. 21. pag. 145. The lonely bird on the housetop is the owl.

*Solaque culminibus ferali carmine bubo*

Sæpe queri. Virgil. Æneid iv. 461.

Verse 11. *Made me desolate.*] “נשא desolare,  
“II. Reg. xix. 25.” Leigh’s Critica Sacra.

Verse 14. This verse, &c. to the end of the twenty-third, and the twenty-ninth verse, seem to be an addition made to the psalm about the time of the captivity.

Verse 21. *The sons of the dead.*] Τὰς υἱὰς τῶν τεθνεώτων, Septuagint; with which the Arabic, Vulgate, and Æthiopic versions agree. Therefore I read <sup>המתים</sup> here as well as Psalm lxxix. 11.

Verse 24. *My strength.*] A great number of copies, instead of <sup>כחי</sup> *bis strength*, have the reading of the Keri in the text, <sup>כחי</sup> *my strength*. Vires meas, Syriac.

Instead

Instead of ענה afflixit, I read ענות afflictio, for if ענה be retained, there will be no nominative case to the verbs ענה and קצר.

Verse 25. *Destroy me not.*] “Hare right אל  
“all the versions ne abripias me.” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages of the Old Testament*.

Verse 29. *Remain in the land.*] “I read with  
“Chald. and Syr. ישכנו בארץ.” Dr. Kennicott  
ibidem.

## CIII.

Verse 3. *All thy sins.*] Many copies both of Dr. Kennicott’s and of De Rossi’s collation have עניני in the plural number, and the correction is confirmed by the Targum, the Septuagint, and the Vulgate, Æthiopic, and Arabic versions.

Verse 5. *Thy future days.*] Dies senectutis tuae, Targum. עך tempus antiquum, aut longissimum. Hab. iii. 6. Prov. xxix. 14. Job xx. 4. Noldius. Perhaps עך here may be the plural of עך tempus longissimum et futurum: at least the Targumist seems to have understood it so, and this interpretation agrees well with what follows in the next line.

Verse 9. *Be angry.*] ὀργισθήσεται, Septuagint.

*Preserve his indignation.*] Reservabit odium, Targum. Compare Leviticus xix. 18. Servat iram suam, Syriac.

Verse 11. *Extend.*] Archbishop Secker conjectured from Isaiah lv. 9. that נבה was the right reading instead of נבר here, and the conjecture was approved of by Bishop Lowth. See his note on Isaiah lv. 9.

Verse 20. *While listening, &c.*] This line is omitted by the Syriac translator.

## CIV.

“ Houbigant right—sung alternately by two choruses. One addresses itself to Jehovah, the other speaks of him.” Dr. Kennicott’s observation on this psalm, in his Remarks on Select Passages in the Old Testament.

Verse 1. *O my soul, &c.*] This line being quite the same with that which concludes the preceding psalm, I am inclined to think it not to be genuine, but that it has been added to this psalm by a mistake of the transcribers. This is the more probable, as the two are written as one in eight copies; though they appear to be different compositions, and on quite dissimilar subjects: the one celebrating the

the spiritual mercies of Jehovah, the other his glory and beneficence as displayed in the works of the material creation.

Verse 2. *He extendeth.*] Twenty-three copies have נטה in the third person of the præterite form, instead of נוטה the participle. See the note on Isaiah xl. 22. in Bishop Lowth's translation.

Verse 3. *That frameth.*] המקרה is a participle with the emphatical article ה before it, and so are השם and המדריך that follow; and these participles are the nominative case to the verbs עטה and נטה. The English Bible renders עטה as though it were of the Hithpaël conjugation, which it is not.

Verse 6. *Was its covering.*] Ἀβυσσος ὡς ἱματίον το περιβολαιον αὐτε, Septuagint. I apprehend that כסותו instead of כסיתו would be the true reading. Nobilius observes, that αὐτε should be αὐτης; see Nobilii not. in Septuag. Compare with this and the following verses Genesis i. 6. 9. and Psalm xxxiii. 7. and Job xxxviii. 8.

Verse 10. *Sending out.*] המשלח is a participle with the emphatical article ה before it.

Verse 11. *The beasts.*] Instead of חיות I read חיות.

*The thirsty.*] Instead of צמאם *their thirst*, one manuscript has צמאים *thirsty*, as the Syriac translator seems to have read.

*Alloy their drought.*] Instead of ישברו *may break*,

one manuscript, written A. D. 1361, seems to have ישכרו from the verb שכר sitim explevit; and the emendation is supported by the rendering of Symmachus, ἀναπαύσεται ὄναργος διψῶν ἑαυτῶ, recreabit onager sitim suam. See Nobilii not. in Septuag.

Verse 12. *Among the currents.*] עפאים is derived from עפה or עף to glitter, to shine; the word is to be found in this place only; but עף is used for the glittering of a sword, Ezekiel xxxii. 10. The glittering of polished steel and the sparkling lustre of running water, are appearances much resembling each other: therefore I think עפאים signifies rivulets, small currents of water.

Verse 13. *His works.*] One manuscript (which Dr. Kennicott conjectures was written in the thirteenth century of our æra) had originally מעשיו instead of מעשך.

Verse 14. *Vegetables.*] Genera olerum virentium, Arabic.

*By bringing forth.*] The particle ל marks here the manner in which the thing is done; as it does Joshua xxii. 29. In the next verse it has the sense of dum, whilst. See Noldius.

Verse 15. *With fatness and food.*] I apprehend that לחם is governed by the preposition מ, as well as שמן.

Verse 16. *The trees of Jehovah.*] Perhaps עצי ידו may be an expression of the same kind with

אל Psalm lxxx. 11. and may signify *the great trees*.

Verse 17. *There.*] אשר *where*, and שם *there*, seem to be two various readings, both of which have been inserted into the text by the transcribers.

Verse 18. *Field mice.*] “ שפן not the conie, but “ the ἀρξτομυς of the Greeks, and the aljarbuo of “ the Arabs. We have no name for it. A drawing of it (from a creature brought over by Dr. “ Sherard) and descriptions are in Haym’s Tesoro “ Britannico, vol. ii. pag. 124, &c. See also Bo- “ chart, iii. 33.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament. שפן mus montanus, Buxtorf’s Concordance.

Verse 19. *Having made.*] I take עשיתי to be a participle, for *be hath made* in this line, and *thou hast appointed* in the next, can hardly be supposed to come from the mouth of the same speaker, when speaking of or to the same person.

Verse 21. *Their food.*] Instead of מלך מלם *from God their food*, one manuscript has מלם מלם; and perhaps the right reading would be מלם מלם.

Verse 26. *And that Leviathan.*] The Syriac version supplies the copulative.

Verse 32. *That looketh.*] דקריש is a participle, and either there is an ellipsis of אשר before the

verb וַיִּנָּח in the next line, or else we should read וַיִּנָּח the participle.

Verse 34. *My meditation.*] *Jucunda fit coram eo meditatio mea, Targum.*

## CV.

Verse 4. *That ye may be strengthened.*] *Ζητήσατε Κυρίον καὶ κραταιωθήτε, Septuagint.* So also the Syriac, Vulgate, and Æthiopic versions render the passage. Whence Michaëlis translates וַיִּנָּח *and find refuge.*

Verse 7. *He, Jehovah.*] The English Bible seems to me to insert the verb substantive *is* in the wrong place. It should be put in between יְהוָה and אֱלֹהֵינוּ, for the antecedent to יְהוָה, according to their construing, would be יְהוָה in the fourth verse, and, if we insert the antecedent in the place of the pronoun, the sentence will be *Jehovah is Jehovah our God*; so that the subject and the predicate will be the same, which is an absurdity. Perhaps too the first commandment should be rendered *I, Jehovah, am thy God*, instead of *I am the Lord thy God*.

I apprehend that the first six verses of this psalm were sung by the priest alone, the rest of it by the whole congregation. The pronoun *our* in this line seems

seems to me to discriminate the parts and to point out this.

Verse 10. *An immutable decree.*] “רוק, statutum, constitutum, decretum, significat præcepti constantiam et durationem.” Leigh’s *Critica Sacra*.

Verse 16. *And brake.*] The Syriac, Vulgate, and Arabic versions supply the copulative.

Verse 18. *His body.*] “נפש per metonymiam, adjuncti, vel ut alii contenti, pro corpore. Genes. xvii. 21.” Leigh’s *Critica Sacra*.

*In irons.*] “Symmachus favours reading בברזל, and so doth the Syriac.” Archbishop Secker’s note on this place, printed with Mr. Merrick’s version.

Verse 19. *Shewed him to be guiltless.*] צרף in its primary sense signifies *to refine metals*, or *to examine their purity by fire*: by metaphor it is applied to the human heart, and signifies *to purify, to prove, to examine*; but as metal already free from dross would not be refined, but only would *shew its purity* on being assayed, so here the word seems to signify *shewed him to be innocent*. Joseph protesting his innocence to Pharaoh’s butler, says [Genes. xl. 10.] “Here also have I done nothing, that they should put me in the dungeon:” and Pharaoh assigns it as his reason for taking him from prison, and setting him over the land of Egypt [Genes. xli. 38]. “Can we find, as this is, a man in whom the spi-

“rit

“rit of God is?” His interpreting by the inspiration of God their dreams exempted him at once from being any longer looked on as a criminal, and raised him to the highest honours.

Verse 22. *That he might chastise.*] Ut castigaret principes prout vellet, Syriac. Therefore I read ליסור instead of לאסר. The Targum alone is in favour of the reading at present in the text.

Verse 28. *And bindered them from moving.*] Misit tenebras et obtenebravit eos, Targum. חשך cohibuit; חשך caligavit. See Exodus x. 22. “there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days.” Therefore I read ויחשך instead of ויחשך.

*Because they disobeyed.*] The Septuagint and Syriac versions omit the negative.

*His word.*] A large number of MSS. have the reading of the Keri דברו instead of דבריו in the text.

Verse 31. *And flies.*] The antient versions in the Polyglott supply a copulative here; but there is none in the Targum and Hebrew text.

Verse 35. *And devoured.*] The Syriac translator seems to have read ויאכלו in both places instead of ויאכל.

Verse 38. *The Egyptians rejoiced.*] Lætati sunt Ægyptii, Targum. Probably שמחו would be the right reading, instead of שמה, for מצרים is certainly

plural,

plural, and is the antecedent to the plural pronoun in **וְלָוִי** in the next line.

Verse 42. *Given unto Abraham.*] Thus the Septuagint renders the passage:

Ὅτι ἐμνήσθη τὰ λόγια τὰ ἁγία αὐτῶν

Τὰ πρὸς Ἀβραάμ· τὸν δέλον αὐτῶν.

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CVI.

This psalm appears to be of the responsive kind, the three first verses having been designed to be performed by one singer alone, the next four by a chorus of the people, the next thirty-nine by one voice, and the forty-seventh, which concludes the psalm, by the chorus. For Jehovah is invoked in the second person in the fourth, fifth, sixth, seventh and forty-seventh verses, and he is spoken of in the third throughout the rest of the psalm: the first verse contains an exhortation to pay homage to Jehovah, and the pronouns of the first person are in the plural number in the seventh and the forty-seventh verses.

Verse 3. *Doing.*] Seven copies of Dr. Kennicott's collation and eight of De Rossi's have **וַיַּעַשׂ** instead of **וַיַּעַל**, and the correction is confirmed by all the antient versions in the Polyglott and the Targum.

Verse

Verse 4. *Remember us.*] Two MSS. have זכרנו instead of זכרני, and one has ופקדנו instead of פקדני. The correction of the pronoun into the plural number is confirmed by all the antient versions in the Polyglott. The Targum alone is in favour of the present reading, which is evidently wrong, as we have דטאנו in the sixth verse.

Verse 5. *In thine inheritance.*] Instead of עם three copies have על. See Amos vii. 17. על אדמה טמאה in terrâ immundâ.

Verse 12. *His word.*] Sixteen copies have בדברו in the singular number.

Verse 15. *Loathing.*] “ Πλησμονη saturitas, Sept. “ and Vulg. But the word here used signifies rather the contrary. The true reading seems to “ be וראון nausea fastidium, which Houbigant “ adopts, and which is strongly supported by “ Numb. xi. 20. where the story is related, and “ the word ורא used.” Dr. Lowth in Mr. Merrick’s note on the place. The words רון and וראון have nearly the same letters, though not in the same order.

Verse 18. *And a flame.*] The Septuagint, and the Syriac and Arabic versions supply a copulative here.

Verse 26. *He sware.*] “ Compare Ezekiel xx. 23. “ *Lift up the band, equal to swear, Deut xxxii. “ 40. Num. xiv. 30—32.*” Dr. Kennicott’s note on

on this place, in his Remarks on Select Passages in the Old Testament. See also Psalm xcv. 11. Exodus vi. 8.

Verse 43. *Rebelled against him.*] The authors of the antient versions in the Polyglott seem to have read וימרדו.

Verse 47. *And gather us, &c.*] From this verse and the last line of the fifth verse it seems probable that this psalm was composed during the Babylonish captivity.

Verse 48. This is a corollary of a transcriber on coming to the end of the fourth book of the psalms, and is much of the same kind with what is found at the end of the preceding books.

## CVII.

This psalm has a distich, which returns as a burden, and that distich has another constantly joined with it, which alludes to the matter treated of in the preceding stanza. The stanzas, I apprehend, were intended to be performed by one singer alone; these distichs by a chorus or band. But after the last stanza, instead of the distich which returns throughout

throughout the rest of the composition, there is another which most aptly closes the whole piece, and might probably have been sung by all the performers together.

Verse 4. *Through a desolate country.*] בְּיָמִים is a substantive with a preposition. See Psalm lxxviii. 8.

In the third verse Bishop Hare proposed reading יָמִים instead of יָמִים; et de mari Australi, Targum.

Verse 8. *Let them acknowledge.*] Ἐξομολογήσασθωσαν τῷ κυρίῳ τὰ ἔλεη αὐτοῦ, Septuag.

Verse 12. *Their heart was humbled.*] יִכְנַע is passive here. Καὶ ἐταπεινώθη ἐν κοποῖς ἡ καρδία αὐτῶν, Septuag.

Verse 16. *Doors of brass.*] From the expressions used in this verse, I am inclined to think that this psalm was written after the delivery from the captivity of Babylon. See Isaiah xlv. 2. and Bishop Lowth's note on that passage in his New Translation.

Verse 20. *Rescueth them.*] The antient versions supply the pronoun; therefore I read יִשְׁלֹחֵם.

Verse 25. *There ariseth.*] “וַיָּמָּ” and וַיָּמָּ in this “and the twenty-ninth verse have changed their “places, as Hare rightly conjectures. Confirmed “by the Syriac version.” Dr. Kennicott's note on this place, in his Remarks on Select Passages in the Old Testament.

Verse

Verse 26. *At the roaring.*] Perhaps instead of ברעה it should be ברעם, *at the thunder, at the roaring.*

Verse 29. *Hushed.*] Ἐστυγῶσιν τὰ κύματα αὐτῆς, Septuagint. This seems to confirm the reading of רעם instead of רעה above in the twenty-sixth verse. Instead of גליהם according to the Septuagint, we should read גליה, which would agree better with סערה in the former line. But according to the Syriac version we should read גלי הים *the billows of the sea.*

Verse 33. *He can make.*] The verb יעש is in the future form, but seems to me to have a potential signification, both here and in the thirty-fifth verse.

Verse 39. *When they transgress.*] “Houbigant “most ingeniously conjectures ימעלו, which the “Chald. suggested to him, who yet plainly did “not read so, but added *when they sin*, by way of “explanation.” Archbishop Secker’s note on the place, printed with Mr. Merrick’s version. Sed cum peccaverunt, inminuti sunt, et attenuati ab oppressione mali et doloris, Targum. Probably ימעלו may be a corruption of ימעלו, and the Targumist might have had both words in his copy, as it has been a common practice with transcribers to insert both, when they found two different readings in their copies.

Verse

Verse 40. *He can pour.*] Instead of שפך I have presumed to read ישפך in the future form. The verb in the next line, with which it is joined by the copulative, is future.

*Patblefs abyss.*] Nine copies have בתהו. Perhaps the true reading might be בתהום. Compare Exodus xiv. 17. and Psalm cvi. 9. וליכם בתהמות כמדבר.

And he made them walk through the deep as if it had been a desert.

And Psalm lxxviii. 52. and Isaiah lxiii. 13. The passage of the Red Sea is a favourite topic with the Hebrew poets, to which they often allude.

Verse 43. *He will observe.*] The copulative is omitted in the Syriac version.

*He will understand.*] The authors of all the antient versions appear to have read יתבונן; the Targumist alone יתבוננו.

## CVIII.

Compare Psalm lvii. 8, 9, 10, 11, 12. and Psalm lx. 7, 8, 9, 10, 11, 12, 13, 14. This psalm is made up of those parts of those others, which were perhaps put together on some occasion by a composer of music among the Jews, who lived after the

the time of David. Three copies of De Rossi's collation have in the title לאספה instead of לדוד.

Verse 12. *Was it not thou.*] Eight copies insert אתה here, which is in the parallel place of the sixtieth psalm, and which is acknowledged in the renderings of the Septuagint, Vulgate, and Symmachus.

*Go forth with our hosts.*] Six copies omit the word אלהים in this line, and it is taken no notice of in the Syriac version, and it is not in two copies in the parallel place in the sixtieth psalm.

## CIX.

Verse 2. *With a lying tongue.*] The preposition seems to have been omitted here in the Hebrew, as we have only לשון שקר, whereas it should be בלשון שקר to agree with the versions. Γλωσση δολιχα, Septuagint. Lingua mendaci, Syriac.

Verse 5. *Though I pray.*] One manuscript has תפילתי instead of תפלה. From the antient versions it seems probable, the true reading is ותתפללתי להם. Ἐγὼ δὲ προσευχομην, Septuagint. Ego tamen orabam pro eis, Syriac. Compare Luke xxiii. 34.

Verse 6. *He who sitteth in judgment on me.*] תפקד may be a participle active with the emphatical article ה prefixed. See תפקדה and השם, Psalm civ. 3.

Six manuscripts have *why on me*, instead of *why on him*.

Verse 7. *And his petition.*] “ According to D’Ar-  
 “ vieux, when an Arab wanted a favour of the  
 “ emir, the way was to apply to the secretary, who  
 “ drew up a decree according to the *request* of the  
 “ party; if the emir granted the favour, he printed  
 “ his seal upon it; if not, he returned it torn to  
 “ the petitioner. Sir John Chardin confirms this  
 “ account, and applies it with great propriety to  
 “ the illustration of Isaiah x. 1. *Woe unto them that*  
 “ *decree unrighteous decrees, and to the writers that*  
 “ *write grievousness.* The manner, says Sir John,  
 “ of writing the royal acts and ordinances hath a  
 “ relation to this. They are always drawn up ac-  
 “ cording to the *request*, the first minister, or he  
 “ whose office it is, writes on the side of it *accord-*  
 “ *ing to the king’s will*, and from thence it is sent  
 “ to the secretary of state, who draws up the order  
 “ in form.” See Harmer’s Observations, vol. ii.  
 page 290.

The petition, spoken of in this verse, does not  
 seem to me to be a prayer to God, but the request  
 of the accuser to the wicked judge. Thus the ad-  
 versary *now produceth wickedness*, or a wicked de-  
 cree, and *his petition to the wicked judge is for that*  
*which is sinful.*

I think that it is the adversary *now*, against whom  
 the

the dreadful evils that follow are prophetically denounced, and the prediction is applied to Judas by St. Peter, Acts i. 20. The passage, as there quoted, tallies exactly with the Septuagint, and is an imprecation; but St. Peter speaks of it as a prophecy, of which he and the rest of the apostles had seen a completion. Therefore, in my opinion, St. Peter must have quoted the original Hebrew words, and those were inserted by the historian, but afterward some copyist substituted the Septuagint version of them.

The other passage, cited by St. Peter, [γενήσεται ἡ ἐπαυλις αὐτοῦ ἐρημος, καὶ μὴ ἔσω ὁ κατοικῶν ἐν αὐτῇ] was quoted in Hebrew also, as I apprehend, from a passage which has been lost out of this psalm. For it does not agree with the Septuagint version, nor with the Hebrew of Psalm lxix. 25. from which it has usually been supposed to be taken: and the possibility of an whole verse being lost, or maliciously suppressed, is sufficiently evinced by the whole tenth verse of this psalm being omitted in the Syriac version, and the pronouns being altered from the third person singular to the third person plural throughout the psalm in that translation.

Verse 10. *And they shall be cast out.*] “I read “with LXX. יִרְשׁוּ fut. Hoph. *ejiciantur.*” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages in the Old Testament.*

Verse 18. *It shall be to him as the cloak, &c.*] I have ventured to transpose part of the eighteenth verse, and to insert the nineteenth verse before the two last lines of the eighteenth. The connection of the sense seems to me to require this.

Verse 21. *Deal mercifully.*] Utere mecum misericordiâ propter nomen tuum, Arabic. Ποιησον μετ' εμε ελεος ενεκεν τε ονοματος σου, Septuag. Alexand. Exhibe misericordiam tuam in me propter nomen tuum, Æthiopic. Therefore I read אֲנִי חֶסֶד אֱלֹהִים.

Verse 23. *Like a locust.*] “ Thus the prophet “ Nahum speaking of the locusts says, *they flee away, and their place is not known.* The sea is “ now supposed by the Eastern people to be in “ common their grave; yet that probably not being known to be the fact in the time of Nahum, “ the prophet says of their disappearing, [chap. iii. “ 17.] *that their place is not known where they are.*” Harmer’s Observations, vol. i. p. 230. The moving away of the locust may therefore well be compared with the departure of a dying man, which is like that of a shadow, when it lengtheneth; for as the sun approaches the horizon, the shadows lengthen, and with the setting of the sun they vanish. Virgil [Eclog. i. 84.] describing the approach of night, says,

Majoresque cadunt altis de montibus umbræ.

Verse 24. *For want of fatness.*] Propter defectum olei,

olei, Æthiopic. Ἀπο ἀνηλεΐας, Theodoretus ex Symmacho. See Nobilii not. in Septuag.

Verse 31. *My life.*] Two manuscripts and two editions have נפשי *my life*, instead of נפשו *his life*. Την ψυχην μου, Septuag. Animam meam, Arabic.

CX.

Verse 1. *Jeboiab.*] The Hebrew is יְבוֹיָב not יְבוֹיָב.

Verse 2. *Thou shalt rule.*] The Arabic translator seems to have read יְדוֹמֵי; his version is, “et dominaberis in medio inimicorum tuorum,” with which the Targum agrees.

“Κατακυριεύς. In multis codicibus additur και, quod idem S. Hieronymus negat apud LXX. haberi. Apud Tertullianum est et dominabitur, apud S. Cyprianum, S. Augustinum et in psalterio veteri et dominaberis. Aquila ἐπιμαρτυρεῖ ἐννοεῖ τῶν ἐχθρῶν σε invalesce propter inimicos tuos. Symmachus συ δε παιδεύς ἐνδον τῶν ἐχθρῶν σε tu autem corripe intus inimicos tuos. Quinta editio κατακυριεύσον dominare, sexta κατακυριεύσεις dominaberis.” Nobilii not. in Septuag. One manuscript has יְדוֹמֵי.

Perhaps וְיָמְךָ might be fairly rendered *thy powerful sceptre*, instead of *the rod of thy strengib.*

See Leigh's Critica under the word מטה. Sceptrum fortitudinis, Syriac.

Verse 3. *Unto thee, &c.*] Principatus extat tecum in die roboris tui, Arabic. Μετα σε η εν ημεραις σου δυνάμεως σε, Septuagint. נדבים frequently signifies *princes*, therefore I think נדבת may signify *dominion*, though it does not appear from the Concordance, that it has this sense in any other place, and the Syriac translator renders this passage, Populus tuus laudabilis in die roboris tui.

*With holy honours, &c.*] The Syriac translator renders this, Cum nitoribus sanctitatis ex utero te genui filium. But I think there should be a full stop and an end to the period after מרחם ex utero. Compare Matthew ii. 11.

But some copies have בהררי instead of בתדרי, though that reading appears not to be supported by any of the antient versions in the Polyglott.

*Thy birth.*] ילדתך is the reading at present in the text. Montanus hath rendered ילדתך *nativitatis tuæ*. The Targumist seems to have considered the word as a substantive; confidenter sedebunt profapiae tuæ; Targum: and sixty copies have ילדוּתך and fifty-two ילדותך, both which words agree with the rendering of the Targum.

For my own part, I think ילדתך to be the right reading, and that it signifies *thy birth* or *thy nativity*, as Montanus hath rendered it. Παιδογεντος σε, Aquila.

Νεοτης σς, Symmachus. But the authors of all the antient versions in the Polyglott appear to have read ילדתך *I have begotten thee*, which is the reading in sixty five copies of Dr. Kennicott's collation, and in thirty-three of De Rossi's.

*Comparable to the dewy dawn.*] משחר טל. I take the letter מ in משחר to be a preposition.

“ מ præ, magis quam, Judic. ii. 19. I. Reg. iv.

“ 30. Omittit sæpe illud quo fit comparatio; ut

“ מחרים *leves* præ vanitate, Psalm lxii. 10. מחרים

“ *clarum*, præ meridie.” Noldius.

The particle מ is used to denote some kind of comparison; and both here, and Job xi. 17. it seems to me to have the sense of the Latin *instar*, and that it may in English be rendered by *comparable to*.

The use of substantive for adjective is common in Hebrew; thus [Psalm xxvi. 4.] מתי שוא *mortals of vanity* or *vain mortals*, and [Job. ix. 13.] עורי רחב *belpers of might* or *mighty belpers*; and therefore in this place שחר טל may signify *the dewy morning* or *the dewy dawn*.

The Messiah is called *the Sun of Righteousness*, Malachi iv. 2. and [Luke i. 78.] Zecharias calls his coming *the day-spring from on high*. The comparing his birth to the dewy dawn of the morning seems to be an expression of much the same kind.

The word לך tibi, *to thee*, is omitted in one

manuscript, written A. D. 1298. and no rendering of it appears in the Septuagint, Syriac, Arabic, Vulgate, and Æthiopic versions, therefore I have presumed to omit it.

Dr. Lowth [Prælect. de Sacra Poësi Hebr. x. pag. 88.] translates this passage thus :

“ Præ utero auroræ tibi ros prolis tuæ ; hoc est  
 “ præ rore, qui ex utero auroræ prodit, ros tibi erit  
 “ prolis tuæ ; copiosior nimirum et numerosior.”

But the word שחר signifies aurora, *morning*, and משה is not to be found (as far as appears from Buxtorf's Concordance) in any other place beside this in the Bible ; and here the authors of all the versions in the Polyglott appear to have taken it for a word made up of the preposition מ and the noun שחר ; προ Εωσφορε, Septuagint. Ante stellam matutinam, Arabic. Ab antiquo, Syriac. Ante Luciferum, Vulgate and Æthiopic. And Symmachus and Aquila seem to have understood the word in the same way ; ἐξ ὠρθροσμεν, Aquila : κατ' ὀρθρον, Symmachus.

Verse 5. *Jehovah.*] Nineteen copies have מן instead of מן.

Verse 6. *Full of pride.*] מלא גאות, πληρωται πτοματα, Septuagint. Et implevit cadavera, Syriac. But of this I can make no sense.

It seems to me, that the expression should be somewhat that may bear a reference to *kings* in the former

former line. נָחַד signifies *pride*, Job. xxxiii. 17. Jeremiah xiii. 17. and נָחַד is used in the same sense in many places. Perhaps we should read here מִלֵּא נָחַד or מִלֵּא נָחַד, either of which might easily be corrupted into מִלֵּא נָחַד, as they are not very unlike to it in appearance.

*The chief on the earth.*] “ ראש summus, princeps, dux, imperator, I. Sam. xi. 11. Jud. xi. 7.” Leigh’s Critica Sacra. One copy has ראש in the plural number. Κεφαλαι, Septuagint.

Verse 7. *He shall appoint thee.*] Instead of שתה shall drink, I have ventured to read ישתך shall appoint thee.

*A leader.*] Instead of מנחל from the brook, an edition, printed A. D. 1542, has מנחל the participle of the Hiphil conjugation from נחל to lead.

*Of many.*] רבת seems to have been either רבת or רבים in some antient copies. For the Septuagint renders it by πολλων, with which the other versions in the Polyglott agree.

*Shall be elevate thine head.*] One manuscript, written A. D. 1284, has ראשו his head, with which the Syriac version agrees. Nevertheless I am rather inclined to think that it should be ראשך thine head; because the psalm is addressed to the Messiah in the second person, and does not speak of him in the third in any other part of it.

## CXI.

Verse 2. *That delight in him.*] The author of the Septuagint seems to have had הנפציר in his copy instead of הנפציהם.

Verse 10. *That praise it.*] Παινετω αὐτον, Septuagint. *Facientibus eum*, Vulgate. *Facienti illud*, Syriac. Therefore I read עשה instead of עשהם.

## CXII.

Verse 5. *Shall be prosperous.*] *Beatus vir, qui miseretur pauperem et commodat*, Targum.

Verse 9. *His riches.*] *Disperfit pecuniam suam, dedit pauperibus*, Targum. Perhaps דגנו may have been dropped out of the text.

## CXIII.

Verse 6. *One that dwelleth on high.*] “ Lowth,  
 “ p. 188. translates rightly after Hare, *Who dwell-*  
 “ *eth high; who looketh low; in heaven, and on*  
 “ *earth.* He refers to the same structure, Cant. i.  
 “ 5. For the first part see Jeremiah xlix. 8. and  
 “ for the whole see Psalm cxxxviii. 6. Isaiah lvii.  
 “ 10.” Archbishop Secker’s note on this place,  
 printed with Mr. Merrick’s Version. Thus also  
 the Arabic translator has rendered it. *Quis similis*  
*est Domino nostro, habitanti in altissimis, et pro-*  
*spicienti ima, in cœlo et super terram?*

Verse 9. *One that maketh, &c.*] Instead of מַשְׁבִּי  
 I read מַשְׁבֵּ, *faciens habitari*, the participle of the  
 Hophal conjugation. *Qui collocat ecclesiam Is-*  
*raelis (quæ similis est sterili sedenti mœstæ pro do-*  
*mesticis suis) frequentem turbis, tanquam matrem*  
*ob filios lætantem, Targum.*

## CXIV.

## CXIV.

Verse 1. *Praise ye Jehovah.*] The Septuagint, Arabic, and Vulgate place יהלל at the beginning of this psalm instead of at the end of the last: and the words are so placed in one very ancient manuscript of Dr. Kennicott's collation: and this correction, together with reading יה in the place of יה, seems to be necessary, that there may be an antecedent for the possessive pronoun *his* in the second verse to refer to.

Verse 2. *Thou Judah wast.*] Instead of דעתה in the third person, one copy has דעתה, as though the transcriber doubted whether the second or the third person were the true reading; and Michaëlis and Dathius render it as the second person; therefore I read דעתה. See De Rossi Variæ Lectiones Vet. Testam.

Verse 3. *Saw and fled.*] There is no pronoun after ראה in the Hebrew; nor do the Septuagint, Arabic version, or Targum insert any; and the sentence seems to me more sublime without one. But *it* is inserted in the English Bible, and *him* in the Syriac version.

Verse 7. *The earth was in pain.*] All the ancient versions have the preterperfect here. The Targum

gum alone agrees with the present reading, if indeed that be an imperative mood. For I do not see why דורלי may not be a participle passive with an yod added to it, as דודפני may be a participle active with the same addition. Se Lowth de Sacra Poësi Hebræorum, pag. 27. not. 2.

Verse 8. *Into a pool.*] Probably, as Hare, Houbigant, and Archbishop Secker thought, ל hath dropt out, and we should read לאנכ.

*Into fountains.*] The Septuagint, Arabic, Vulgate, Syriac, and Æthiopic versions have the plural number. Probably there is the common mistake of ו for י in the end of the word, and we should read למעיני.

## CXV.

Verse 1. *Not for our sake.*] ל propter, Leviticus xix. 28. Noldius.

“ This is not disclaiming the merit of a good action, but disclaiming a right to a favour asked.” Archbishop Secker’s note on this place, printed with Mr. Merrick’s Version.

*And on account.*] The antient versions in the Polyglott, and a very large number of manuscripts, supply the copulative.

Verse

Verse 8. *Let them.*] יִדְּרוּ is in the future form, and should be rendered optatively. Ὁμοιοὶ αὐτοῖς γέσονται οἱ ποιεῦντες αὐτὰ, Septuagint. The sense is, let them become unable to move or to speak, as the idols are in which they trust.

*And every one.*] The antient versions supply the copulative.

Verse 9. *The house of Israel.*] Seven copies of Dr. Kennicott's collation, and thirteen of De Rossi's have בֵּית יִשְׂרָאֵל, and that reading is supported by all the antient versions.

*Confideth.*] All the antient versions render בָּטַח and בָּטְחוּ, in this and the two following verses, as preterperfects, not as imperatives. The Targumist alone has construed the words imperatively. The points probably led the English translators to follow his example, but I think the imperative rendering does not agree so well with the latter part of the verses.

Verse 12. *Let Jehovah.*] I apprehend this and the next verse should be rendered optatively, for the last four lines of them are so translated in the Syriac version, and the first line seems to me to be of the same structure with them in the Hebrew.

*Bless us.*] All the antient versions supply the pronoun, which has probably been lost from the Hebrew, and is omitted in the Targum.

Verse 14 and 15.] These two verses also should  
be

be rendered optatively. The first of them is so translated in all the antient versions in the Polyglott, and the Targum; and they appear to me to be responses to each other.

Verse 16. *The bighest heavens.*] The authors of the antient versions appear to have read שמים שמים.

Verse 17. *Shall not the dead.*] The negative אל being placed the first word in the sentence, makes me think it to be an interrogation. See instances of this form of interrogation, Genes. xi. 6. II. Kings v. 26.

This psalm appears to be intended to be sung by two bands, one of which should sing the first eight verses, then the other the next five, then each of them one verse, and after that, both together the last three verses. In the Septuagint, Syriac, Vulgate, and Arabic versions this psalm is united with the preceding, and they are both written as one in many manuscripts, but they seem to be quite different compositions.

## CXVI.

Verse 1. *I rejoice.*] The Septuagint renders אדב by χαίρει, Proverbs xvii. 19. and אדבתי seems to be used in the same sense here.

Verse 2. *In the day.*] Inclinetque aurem suam ad me in die quâ vocavero, Syriac. Therefore I read ביום instead of ובימי.

Verse 3. *The nets.*] Michaëlis read מצורי *the nets*, instead of מצרי *the pangs*.

Verse 8. *Is delivered.*] The Hebrew is חלצת in the second person; but the Septuagint and Arabic have the third person. Perhaps the word should be נחלצה the third person feminine of the Niphal conjugation, to agree with the feminine nominative case נפשי. The particle את in the two next lines would be no objection to this reading, as that sometimes precedes a nominative case: see Genes. xvii. 5. Exod. x. 8.

Verse 10. *That I was lost.*] “אדבר fut. niph. from “דבר *perdidit; credidi, quod perditus essem.*” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse 11. *All the man faileth.*] כוב signifies *to fail*, Isaiah lviii. 11. אשר לא יכוב מימיו

“Whose waters shall never fail.”

Verse

Verse 12. *His kindness.*] I think that גמוליו is the right reading instead of תגמולו.

Verse 16. *Because.*] Quia ego servus tuus. Montanus.

*Me at large.*] Solvisti a me vincula mea, Syriac. I have ventured to insert the pronoun suffix נִי after פתחת.

In the Septuagint version this psalm is divided into two, the first of which concludes with the ninth verse, and this division has been adopted in the Arabic and Vulgate versions. But as far as can be judged from the matter and the structure of the composition, that division is erroneous.

## CXVII.

Verse 2. *For his mercy,* עֲצָר.] For his favour protects us mightily. Michaëlis.

One edition, printed A. D. 1477, has העמים instead of האמים in the first verse of this psalm. 'Οι λαοι, Septuagint. Populi, Syriac, Arabic, Vulgate. Nationes, Targum. האמים O families, העמים O peoples.

## CXVIII.

This psalm appears to be an ode composed for some occasion of public thanksgiving (probably a victory, see verses 10 and 11), and to have been sung partly by the victorious prince, partly by a train of his attendants, as they went up to worship at the temple. Toward the end are two stanzas, which seem to have been sung by the priests on the arrival of the procession at the gates of the temple, and in answer to the praises of Jehovah, which the prince and his train uttered as they entered it. I have attempted to mark the different parts of the composition.

Verse 2. *The house of Israel.*] 'Οίκος 'Ισραηλ, Septuagint. Domus Israel, Arabic. Therefore I read בית ישראל. See the note on Psalm cxv. 9.

Verse 6. *In mine aid.*] “ I read with all the versions יִחַדָּה לִי בְעֹזְרִי, as in the beginning of the “ verse following.” Dr. Kennicott’s note on this place, in his *Remarks on Select Passages in the Old Testament*.

Verse 7. *I can look on.*] That is, I can look them in the face, and am not afraid of them. Καταγων ἐπὶ ὤμους αὐτῶν ἐξέμυσεν, Septuagint.

Verse 10. *I did cut them.*] The future verb  
 חָסַלְתִּים

מלם is rendered by the aoristus primus in the Septuagint, and by the preterite by the Vulgate. See the note on Psalm i. 2.

Verse 13. *I stumbled greatly.*] Ὁσθεις ἀνέτραπην τε πρῶτον, Septuagint. Impulsus everfus sum ut caderem, Vulgate. Impulsus fui, ut everterer, Syriac. As these three versions have the verb in the first person, I apprehend the true reading would be דחה דחתי לפל instead of דחה דחתי לפל.

Verse 14. *My song.*] One manuscript has חמדי, and the pronoun is in all the antient versions.

Verse 16. *Exalted me.*] Ὑψωσε με, Septuagint. Exaltavit me, Arabic. Extulit me, Syriac. Exaltavit me, Vulgate. As all antient versions render the verb transitively, and have the pronoun of the first person in the objective case after it, probably we should read רממתי instead of רממה.

Verse 17. *Bestowed strength.*] Præstitit fortitudinem, Syriac. I have ventured to add הן on me, to the end of this verse.

Verse 23. *This is from Jehovah.*] This verse and the preceding one are quoted Matthew xxi. 42. and Mark xii. 10. and in both places the citation exactly corresponds with the Septuagint. Λιθοὶ οὐκ ἀπεδακμάσαν οἱ ὀικοδομῶντες, ὅτις ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἐξ ὀφθαλμοῦ ἡμῶν. The construction of this passage [παρὰ Κυρίου ἐγένετο αὕτη] has by some been thought an Hebraism, and it has been said, that αὕτη is put for

for τῆτο. Others have maintained that it was not an Hebraism, but that κεφαλὴν γωνίας was the antecedent to αὐτῇ. [See Blackwall's Sacred Classics defended and illustrated, vol. i. pag. 107.] But it does not seem to me, that κεφαλὴν γωνίας can be the antecedent; because if κεφαλὴ γωνίας be inserted in the place of the relative, there will be no sense to be made of the passage, nor will it be to the apostle's purpose.

The passage is certainly an Hebraism: the noun שׂר is of the masculine gender; נָח, which answers to αὐτῇ in the Greek, is feminine; therefore שׂר, which answers to κεφαλὴν, cannot be the antecedent to נָח. That שׂר is masculine may be seen from II. Kings vi. 31. שָׂר אֵלִישׁע בֶּן שַׁפְט עָלָיו אָמַר, where the verb אָמַר, to which שׂר is the nominative case, is of the masculine form.

Further, whenever a sentence or clause is the antecedent, the relative is always feminine in Hebrew; as may be seen Psalm cii. 19. Joshua x. 13. Judges xiv. 4. I. Sam. xx. 33. in the first of which places, the Septuagint has also the relative in the feminine gender, as it has in this place.

Verse 24. *This to day.*] In the English Bible this line is translated, *This is the day which the Lord hath made*; and thus all the antient versions render it. But surely God hath made every day, and no one in particular more than the rest, or exclusively of

of the rest. The word היום signifies hodie, *to day*, as may be seen Genesis iv. 14. and Exod. xiv. 13. הוּ is generally supposed to be masculine, and if it were so, the construing here proposed would be inadmissible: but it is feminine in the following places, Psalm lvi. 11. Ecclesiastes ix. 13. and Ezekiel xl. 45. in the two last of which places it agrees with substantives, that have a feminine termination.

Verse 27. *The victim.*] “ In explaining חַטָּאת Chaldee uses the word טָלִית, for which in the Latin translation is put *puerum*. It should be *agnum*, which this Chaldee word must have signified as טָלִית doth in Hebrew. I see Poole hath observed “ this in his Synopsis.” Archbishop Secker’s note on the place, printed with Mr. Merrick’s Version. See Exodus xxiii. 18. where חַטָּאת signifies *a victim* or *sacrifice*.

## CXIX.

Of the nature of the alphabetical kind of compositions, and of the design of this psalm, see above in the notes on Psalm xxv.

Verse 1. *In their proceeding.*] עֲדָה, Septuagint. In viis suis, Æthiopic. Therefore I read בְּדִרְכָּם.

Verse 2. *Who seek.*] There is an ellipsis of the relative אשר here.

Verse 5. *Ab may my.*] מחלי I earnestly pray, the future of חלה to supplicate or pray.

Verse 8. *Never forsake me.*] Ne deseras me in æternum, Syriac.

Verse 18. *Take away.*] Thus Michaëlis renders this line.

Verse 21. *Those that deviate, &c.*] Nearly thus this verse is rendered by all the antient versions.

Verse 23. *And speak against me.*] Probably we should read בי דברו instead of נדברו בי. The Septuagint is και κατ' ἐμὲ καταλαλῶν; but נדברו is of the Hiphal conjugation, and must signify passively.

Verse 24. *Those that take delight.*] שׁעשׁע seems to me to be a participle from the reduplicate verb שׁעשׁע, which is formed from שׁע intuitus est cum delectatione. The future of the Hithpael conjugation of שׁעשׁע occurs above in the sixteenth verse of this psalm.

Verse 26. *I call to mind my ways.*] Vias meas recensui, Targum.

*When thou dost afflict me.*] See Isaiah lxiv. 12. where the word רעננו is used in this sense.

Verse 29. *Teach me.*] “ I read with Syriac ודרי “ doce me.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

Verse

Verse 30. *I have not forgotten.*] 'Οὐκ ἐπελαθόμην, Septuagint. Non sum oblitus, Vulgate, Arabic, and Æthiopic versions. Therefore I read לֹא שָׁכַחְתִּי instead of שָׁחִיתִי.

Verse 34. *Instruct me, &c.*] Erudi me, ut custodiam legem tuam, eamque observem ex toto corde meo, Syriac. The authors of all the antient versions read בְּכָל לִבִּי.

Verse 38. *And I will walk.*] Houbigant read וְאֶשֶׁר et incedam.

Verse 43. *Thy judgments.*] Above seventy copies have the plural, לְמִשְׁפָּטֶיךָ instead of לְמִשְׁפָּטְךָ.

Verse 49. *Thy word.*] The antient versions supply the pronoun.

Verse 53. *Horror.*] A deadly East wind seizes me; Michaëlis.

“ A stormy blast hath laid hold on me

“ From the wicked, who forsake thy law.”

Dr. Blayney, in his note on Lamentations v. 10. in his New Translation.—But it is worth observation that שַׁעַר horror, and שַׁעַר turbo, do both come from the same root; and so also שַׁעַר procella, turbo, is derived from the root שַׁעַר turbare, and the future of שַׁעַר is applied to the heart, II. Kings vi. 11. וְשַׁעַר לֵב מֶלֶךְ אֲרָם: it seems likely enough therefore that שַׁעַר also may signify *horror of the mind* in this place (as all the antient interpreters

have rendered it), and *a tempest*, Psalm xi. 6. in which place Dr. Lowth [Prælect. de Sacra Poësi ix. pag. 8.] has translated the words רוּחַ וּלְעָפֹת ventum turbinum.

Verse 56. *Thus was it.*] The Syriac translator seems to have read וְאֵת דִּוְתָה נִחְמָה לִי *This was my comfort.*

Verse 57. *O Jehovah.*] The Vulgate and Targum render the words וְלֵךְ יְהוָה as a vocative case.

Verse 58. *Mine whole heart.*] The antient versions supply the pronoun.

Verse 60. *I am still, &c.*] Ἐτοιμασθην, καὶ ἐξέταρασθην, Septuagint. So also the Vulgate and Arabic. But the Syriac and Targum render it otherwise. Festinavi et non distuli, Targum. Paravi me nec moram interposui, Syriac. וְחָשׁ or וְחָשׁוּ signifies *to make haste*, but חָשׁוּ does not signify *to delay* in any place that I can find, nor is there any such word as מְחָה, from which Bythner would derive הִתְמַחְמַחְתִּי. Several copies have הִתְמַחְמַחְתִּי, and perhaps the true reading would be הִתְחַחְחַחְתִּי from חָחַח tumultuatus est, which would agree with the Septuagint ἐταρασθην: and perhaps חָשׁוּ should be הִתְחַחְחַחְתִּי from חָחַח filere.

Verse 61. *Have bound me.*] Περιεπλάκησαν μοι, Septuagint; whence Houbigant conjectured the right reading was עֲנֹדוּנִי.

Verse

Verse 65. *Do good.*] Beneficium confer in servum tuum, Syriac. Perhaps it should be *לעו* instead of *לעו*.

Verse 69. *Mine whole heart.*] The antient versions supply the pronoun.

Verse 70. *Their heart, &c.*] “ Their heart is “ void of sensation.” Michaëlis.

Verse 75. *And with faithfulness.*] “ I read with “ Chald. and Vulg. *וּבְאֵמֶנָה*.” Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament. “ And thou answer- “ est me the truth.” Michaëlis.

*עֲנִיתִי* exaudisti me, Psalm cxviii. 21.

Verse 83. *Like a skin in the smoke.*] Like a bottle in the smoke. English Bible. “ The Arabs, “ and all those that lead a wandering life, keep “ their water, milk, and other liquors in these bot- “ tles. They keep them more fresh than other- “ wise they would be. These leather bottles are “ made of goat skins. When the animal is killed, “ they cut off its feet and head, and they draw it “ in this manner out of the skin without opening “ the belly. They afterwards sew up the places “ where the legs were cut off and the tail, and “ when it is filled, they tie it about the neck.”

Harmer’s Observations, vol. i. pag. 132. One may easily conceive that such a kind of bottle, if placed in the smoke, i. e. near the fire, would soon become scorched

scorched and dried up, and lose all its strength. The same pining away and wasting, which was spoken of in the eighty-second verse, is here described in figurative language.

Verse 84. *Burneth with desire.*] One manuscript, written about the middle of the fourteenth century of our æra, has ידדה in the place of ימי, and כמה as a verb signifies *to burn with desire*, Psalm lxiii. 2. But it must be owned that none of the antient versions support this reading.

Verse 88. *With thy mercy.*] One copy has בחסדך.

Verse 89. *Than the heavens.*] ב supra pro magis quam. I. Paralip. v. 2. Noldius.

Verse 90. *The earth.*] תך ערך, Septuagint. Three copies have כוננתה ארץ. But I read מנת הארץ.

Verse 91. *By thy decree.*] תη διαταξει εν, Septuagint. Two copies have למשפטך in the singular number. The author of the Septuagint seems also to have had עמדה or עמד in his copy. Three copies have עבודך instead of עבדך.

Verse 95. *But in thy testimonies.*] The Syriac version supplies a disjunctive particle.

Verse 96. *To every study.*] Omnium, in quibus fui sollicitus et prospexi, vidi finem, Targum. כלה per metonymiam speravit, expetivit. Leigh's Critica Sacra. תכלה is the third person feminine of  
of

of the future of the Niphal conjugation; and there is an ellipsis of the relative אשר.

“ To every thing that is fought out by study,  
I see a limit.”

Verse 98. *Thy commandment.*] Thirty copies have מצותך in the singular number, and it seems to me to be the nominative case to the verb תחכם, which I take to be the third person feminine singular of the future form.

Verse 105. *My paths.*] Τοις ὁδοῖς μου, Septuagint.

Verse 109. *In thine bands.*] Ἐν χειρὶ σου, Septuagint. In manibus tuis, Syriac. In manu tua, Arabic. Therefore I read בכפך instead of בכפי.

Verse 112. *The recompense.*] Propter retributionem eternam, Arabic. “ For the recompense ever  
“ lasteth.” Michaëlis.

Verse 113. *Vain opinions.*] “ ὁ μεταληπτικῶς  
“ significat homines qui variis cogitationibus fluctuant, tanquam rami arborum ventis agitati.” Leigh’s Critica Sacra. Cogitantes cogitationes vanas, Targum.

Verse 118. *Is their care.*] Quia crimen est cura eorum, Syriac. And all the other versions render the passage in the same manner.

Verse 119. *Thou dost account.*] Two copies have השבת reputasti, instead of השבת cessare fecisti.

Aquila

Aquila and Symmachus read חשבת, and the author of the Septuagint read חשבתי.

Verse 126. *To sacrifice.*] לעשות seems here to have the same sense with faciam, in that line of Virgil,

Cum faciam vitulâ pro frugibus, ipse venito.

Eclog. iii. 77.

Καιρος τε ποιησαι τω Κυριω, διεσκεδασαν τον νομον σε, Septuagint. Tempus est colendi Dominum, at ecce abrogarunt legem tuam, Syriac. The verb עשה signifies *to offer as a sacrifice*, Leviticus ix. 7. 22. Num. xv. 8. 14.

Verse 128. *All thine ordinances.*] Δια τατο προς πασας τας εντολας σε κατωρθωμεν, Septuagint. Therefore I read על כן לכל פקודיך ישרתי.

Verse 131. *And pant.*] “ I open my mouth with “ impatient desire.” Michaëlis.

Verse 132. *In judgment.*] Four copies have במשפט instead of כמשפט.

Verse 133. *According to thy word.*] Κατα λογιον σε, Septuagint. Fourteen copies have כאמרתך instead of באמרתך.

Verse 136. *My not having kept.*] Ἐπει εἰ ἐφυλαξα τον νομον σε, Septuagint. Perhaps the true reading may be על לא שמרי instead of לא שמרו.

Verse 137. *Thy judgment.*] Two copies have משפטך, which is evidently the right reading, as the adjective ישר is singular.

Verse

Verse 138. *With great justice and truth.*] Præcepisti testimonium tuum cum æquitate et fide, Syriac. Therefore I read צוית עדותך בצדק ואמונה : מחד. But perhaps it would be still better to put מחד into the next verse, and read thus :

צוית עדותך בצדק ואמונה :  
מחד צמתני קנאתי

Verse 139. *My zeal, Ec.*] “ With jealousy I “ was dumb.” Michaëlis. Ἀπεσιώπησα με ἡ ζήλως μ, Symmachus.

Verse 150. *That pursue vice.*] Appropinquaverunt qui sequuntur scelus, a lege tuâ longe facti sunt. Targum. Perhaps we should read קרבה or קרבו אליה *are near to it*, instead of קרבו.

Verse 156. *With thy judgments.*] Judiciis tuis, Syriac. Two MSS. have במשפטך.

Verse 157. *But I have not declined.*] One copy has ומעדותך ; and the Syriac and Arabic versions shew that to be the true reading.

Verse 160. *Judgments.*] Nine copies have משפטי in the plural number, as the authors of all the antient versions appear to have read.

Verse 163. *But I love.*] Nine copies supply the conjunction, which is also in the Syriac and Arabic versions.

Verse 165. *That maketh them stumble.*] כשל signifies *to stumble*, Leviticus xxvi. 37. כשל is a participle of the Hiphil conjugation.

Verse

Verse 169. *With thy word.*] Verbo tuo, Syriac.  
Six copies have בְּדִבְרֶךָ.

## CXX.

Verse 1. *An ode of the ascent.*] Fourteen psalms have this title; and one (the hundred and twenty-first) is entitled *an ode for the ascent*. They seem to have been composed to be sung in processions either of the king and his court, or of the people, when they went up to worship in the temple. In I. Kings x. 5. we are told, that one of the things which the queen of Sheba admired in the royal state of Solomon, was עלתו אשר יעלה בית יהוה *his ascent, by which he went up into the house of the Lord*. The word המעלות, which is used in the titles of these psalms, is derived from the same root with the word עלת *ascent*, which is used in the history. “ Sed nota est etiam et in utroque testamento usu  
“ pervulgata hæc phrasis עלות ירושלם עלות לעשות  
“ זבחים [I. Reg. xii. 27. 28.] ἀναβαινεν εἰς Ἱεροσό-  
“ λυμα, ἀναβαινεν εἰς τὴν ἑσπέρην, [vide Joh. vii. 8.]  
“ et perpende præ cæteris Ps. cxxii. qui vix aliter  
“ quam de festi alicujus celebratione explicari po-  
“ test. Quæ hic narrant Judæi de templi gradibus  
“ sunt mera commenta hominum futilissimorum.”

Lowth de Sacra Poësi Hebræorum Prælect. xxv.  
pag. 251. not. 1.

It is not very easy to determine on what occasion this psalm was composed; but it seems from the fifth verse to have been sung by some one who had been absent from his native country.

Verse 4. *With the glowing coals of juniper.*] Συ  
“ ἀνθράκων αἰχμηδινῶν cum carbonibus juniperinis.  
“ Hoc scholiastes tribuit Aquilæ.” Nobilii not. in  
Septuag. The coals of juniper are said to retain  
fire longer than any others. See Evelyn’s Sylva,  
vol. ii. page 14. of Dr. Hunter’s edition.

Verse 5. *And I dwelt.*] The Syriac version supplies the copulative.

Verse 6. *With those that hated.*] Six copies have  
עם שונא, as all the antient interpreters appear to  
have read.

## CXXI.

Verse 1. *Above the mountains.*] מֵעַל supra, ultra,  
I. Reg. x. 7. Noldius.

There is an ellipsis in this line, which I have supplied in the translation. Compare Psalm cxxiii. 1.

Unto thee do I lift up mine eyes,

O thou that dwellest in the heavens.

Verse

Verse 3. *Suffer thy foot.*] This psalm appears to be one of the responsive kind, one part of it being addressed to Jehovah, and the other to the person praying to him.

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## CXXII.

Verse 1. לוד *By David* is omitted in one manuscript, and by the Septuagint, Vulgate, and Arabic versions, and the Targum. Most of the psalms that are entitled *odes of ascent* seem to be posterior to the time of David.

Verse 2. *In thy gates.*] The word ירושלם seems to have been repeated here by an error of the transcribers.

*Built as the metropolis.*] Instead of הבנויה one copy has הבונה, which is the participle passive with the emphatical article ה before it.

The literal English of כעיר שחבורה לה is *as the city, which the union is in her*. The next verses explain the meaning of this; viz. that Jerusalem was built as the seat of government, the capital of the tribes of Israel.

This psalm also seems to be of the responsive kind. I have endeavoured to point out the change of performers.

Verse



## CXXV.

Verse 2. *For ever.*] שב לעולם seem to belong to this verse rather than the preceding one. For if these words belong to the former verse, ירושלם will be a nominative case without any verb connected with it.

Verse 3. *That the tribe.*] Non enim requiescet tribus iniquorum, Syriac. שבט signifies *a tribe* as well as *a rod*.

Verse 5. *To their perverse ways.*] All the antient versions, except the Syriac, supply a preposition. Perhaps we should read אל עקלקלותם.

The psalm seems to be of the responsive kind, for in the fourth verse Jehovah is addressed in the *second* person, in the rest of the psalm he is spoken of in the *third*.

## CXXVI.

Verse 1. *That recover from sickness.*] Erimus similes infirmis, qui convaluerunt. Targum. ׳עָנִי וְחֵלֶם ׳אֶפְסָרָא כְּעֵלֶם ׳אֶפְסָרָא. Septuagint. ὁ ἰσχυρὸς ὡς ὁ ἀσθενὴς. Isaiāh xxxviii. 16.

Verse

Verse 4. *Hath restored us.*] Reduxit enim Dominus captivitatem nostram, Syriac. Perhaps חשיב would be the right reading. ננב locus aridus et desertus. Leigh's Critica Sacra.

CXXVII.

Verse 2. *Early risers.*] The word משכימי is a participle of the Hiphil conjugation.

*From rest.*] Μετα το αναπαυσαι, Septuagint. מתחרי is a preposition here.

*When.*] One manuscript had originally כי which has since been altered into כן : another seems to have כי at present. The authors of the Septuagint, Vulgate, Arabic and Æthiopic versions read כי.

*Double.*] The word in the text שנה does not signify *sleep* in any other place in scripture, though it be so rendered here by all the antient versions.

Three copies have שנה. The root שנה signifies repetitus est, ingeminatus est. Perhaps the right reading would be משנה duplum *double*, and the letter מ may have been lost. The word שנה derived from ישן signifies *sleep*.

The reading משנה *double* seems to me to suit the connection of the sense best. *It is in vain for you, ye careful, toiling men, to take all the pains you do,*

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for Jehovah can give to his beloved one double of what you gain by your fatigue, anxiety and labour.

Verse 5. *Speak against.*] “ ידברו a forensic term, “ *cum causam egerint*, Schultens in Prov. xxvii. 11.”

Dr. Kennicott’s note on this place in his Remarks on Select Passages in the Old Testament.

CXXVIII.

This psalm seems to be one of the responsive kind, as it alternately speaks *of* and *to* the same person.

Verse 3. *Her fruits.*] The word פריה is made up of the substantive פרי *fruits* and the pronoun suffix ה *her*.

*Within the walls.*] עַל־מִסְכָּתָאֵי in penetralibus. See Nobilii not. in Septuag. ב intra, Exodus xx. 10. Noldius ירכתי *walls*, Amos vi. 10. I. Kings vi. 16.

CXXIX.

Verse 3. *Have made long ridges.*] Above fifty copies have למעניות; this seems to suggest the true reading למענתים: the word מענתים would be an irregular

irregular plural from מענה (as שפתים is from שפה) and מענה is used for *ploughed land*, I. Sam. xiv. 14. ל sicut, quasi, instar, tanquam, Josu. vii. 5. Esai. i. 31. Noldius.

I take חרשים to be a substantive, not a participle, and that is the objective case governed by the verb דאריכו. The passage contains an allusion to the resemblance which wales, made by stripes, bear to the ridges of ploughed ground.

St. Chrysostom has called *wounds* βαθείας ὀνυχίας *deep furrows*; and Claudian has called the vultur, which is feigned by the poets to tear Tityus, lateris fulcator opaci, as Mr. Merrick has well observed.

## CXXX.

Verse 3. O *Jehovah*] יה with אדני following it seems to be written for ידוה.

Verse 6. *For Jehovah.*] Many manuscripts have לידוה instead of לאדני.

*Watching to offer incense.*] Anima mea expectavit Dominum, plus quam observantes custodias matutinas, quas observant, ut offerant oblationem matutinam, Targum. The custom alluded to by the Targumist is mentioned Exodus xxx. 7. "And Aaron shall burn thereon sweet incense every

Z 3

" morning :

“ morning : when he dresseth the lamps he shall  
 “ burn incense upon it.” חקטר עליו אחרון The  
 verb קטר, which is used in that passage of Exodus,  
 may perhaps be the word, that should be used here,  
 and we should read שמרים לקטר instead of שמרים  
 לבקר.

## CXXXI.

Verse 2. *Do I ever set a value.*] The words אם  
 לא שויתי seem to me to belong to the first line of this  
 verse.

In the third verse Jehovah is spoken of in the  
 third person, but in the former part of the psalm he  
 is invoked in the second. Perhaps the first part  
 might have been performed by the person who led  
 the procession to the temple, and the last distich by  
 those who followed him. In the second verse I  
 transpose two words, and read thus :

דוממתי נפשי עלי כגמל אמו

כגמל עלי נפשי

The expression כגמל אמו is elliptical.

## CXXXII.

## CXXXII.

Verse 1. *And all his care.*] One manuscript has וְכָל, and all the antient versions supply the copulative.

Verse 3. *My family.*] בֵּית signifies *family*, Genes. vii. 1.

Verse 6. *Heard of this.*] שָׁמְעָה The relative pronoun suffix ה is of the feminine gender; and whenever a clause or whole sentence is the antecedent, the relative in Hebrew is of the feminine gender. This idiom of the Hebrew is here followed by the Septuagint, as it is also in some other places [see the note on Psalm cxviii. 23.], though it be contrary to the usual construction of the Greek language.

Verse 7. *His dwelling.*] The psalm begins with an invocation of Jehovah, but here he is spoken of in the third person. It seems therefore to have been designed to be performed in the responsive way. I have endeavoured to mark the change of performers in the margin.

Verse 13. *He hath selected it.*] Elegit eam, Vulgate.

Verse 17. *A succession.*] The word נָר seems to have this sense I. Kings xi. 36. and xv. 4. Perhaps the word נָר may have the same signification.

Verse 18. *Shall bloom.*] Ἐξανθήσει, Septuagint. The most antient crowns were made of the leaves, buds, and flowers of plants. There is an elegant allusion to this in the expression here used.

## CXXXIII.

The word יְדִיד by David is omitted in the title of this psalm by one manuscript, and by the Targum, and the Septuagint, and the Arabic version.

Verse 1. *To rest.*] Interpreters have all rendered this word שבת, as though it were derived from שָׁב *to dwell*. But I take it to come from שבת *to rest* or *keep the sabbath*.

If the word were the infinitive of שָׁב, I apprehend the words would have stood thus :

הָנָה מִה שָׁב וּמִה נָשִׁים

לְאַחִים שִׁבַת נָם יָדִיד

Verse 2. *Altogether.*] “*wholly*, Job x. 8.” Leigh’s Critica Sacra.

*Aged Aaron.*] The word זָקֵן Zaken signifies *senex*, *an old man*; the word זָקֵן Zakan barba, *the beard*.

*To the collar of his robes.*] See Exodus xxxix. 24.

וְפִי הַמַּעֲלֵל בְּתוֹכֹו כַּפֵּי תַחְרָא שִׁפְהָ לְפִי סָבִיב לֹא יִקְרַע  
 το δε περιζομιμον δε ὑποδυσεν εν τω μεσω δυσφασμενον  
 συμπλεξον,

συμπλεκτον, ὡς ἔχων κυκλῶ το περιστοιχιον αἰδιαλυσον.

Septuagint.

Verse 3. *As the dew of consecration.*] “As the dew  
“of Hermon, and as the dew that descended on  
“the mountains of Zion, for there the Lord com-  
“manded the blessing, even life for evermore.”  
English Bible.

Houbigant has conjectured, that Zion ציון should  
be ציון Sioun, mentioned Deut. iv. 48. as part of  
Hermon. But then what connection is there be-  
tween *dew* and *the blessing, even life for evermore?*

The Septuagint renders the place ὄς δροσος  
Ἀερμων ἢ καταβαίνουσα ἐπὶ τὰ ὄρη Σιών. But I believe,  
it must be difficult to make out, how the dew of  
Hermon, one mountain, can fall on the hills of  
Zion, another mountain.

I apprehend that חרמון is not a proper name here,  
but an appellative noun. The root חרם signifies  
Deo dicavit, devovit, *consecrated to God, devoted to  
God.* See Leviticus xxvii. 21, where it is used in  
speaking of a field devoted to pious uses and holy  
to the Lord. Therefore it seems to me, that חרמון  
may signify *consecration*: for there are many nouns  
in Hebrew formed by adding the termination הן to  
the root; for example, חרמון from חרם Psalm cvi. 15.  
and רון from רוח Isaiah x. 16, and דרמון from דרם  
Isaiah lxvi. 24, and שומן from שם Psalm lxviii. 8.

and

and חָרָה from חָרָה Psalm lxxviii. 49. and שָׁכַח from שָׁכַח Ezekiel xxiii. 33.

Nevertheless I must confess, that no one translator nor commentator, that I know of, has rendered the passage in this manner.

*Mountain of Zion*] One manuscript, supposed by Dr. Kennicott to be written in the eleventh century of our æra, has הָר in the singular number, and that reading is supported by the Vulgate, Arabic, and Syriac versions.

This ode might perhaps have been composed for the use of the people, when they went up to worship at the temple on the day of the Sabbath שַׁבָּת; it seems to me to celebrate the pleasure, that flowed from obeying the divine command for hallowing that day, and attending the public offices of religion.

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### CXXXIV.

This psalm was probably the cry of the watch in the temple during the night, as Dr. Lowth has observed (in his note on Isaiah lxii. 6.); but from the plural form of the address in the first part of it, and the singular form of the pronoun [*thee*] in the second part of it, I am rather inclined to think, that one  
was

was sung by the captain of the guard, and the other by the guard, than that it was performed, as Dr. Lowth supposes, by two different divisions of the watch.

Verse 2. *With holiness.*] The authors of the antient versions seem to have had some preposition in their copies before קדש, 'εις τα ἁγία, Septuagint: "In sancta] Chrysostomus: alius ἁγίως sanctè; alius ἡγιασμενως, sanctificatè." Nobilii not. in Septuag.

## CXXXV.

Verse 3. *Gracious.*] See Psalm xc. 18. where נָדָב is used in this sense.

Verse 5. *Wherefore.*] כִּי quare, quamobrem, Genes. xl. 15. Noldius.

Verse 6. *And in all.*] Twenty-three manuscripts have וּבְכָל.

Verse 7. *The surface of the earth.*] The literal English of the Hebrew would be *the extremity of the earth*, but that does not express the meaning of the passage so clearly.

*With the rain.*] לְ cum, Genesis xli. 26. Noldius.

Verse 13. *O Jehovah.*] God is here invoked in the second person: to the end of the twelfth verse he is celebrated in the third; and so he is again praised

praised in the third person, after this distich. I think, this marks a change of the performers.

Verse 14. *Passetb judgment in favour.*] The verb דן is used in this sense Proverbs xxxi. 9.

Verse 18. *Let them.*] The verb יד is in the future form; it is rendered optatively in the Targum and in the Septuagint, and all the other antient versions.

## CXXXVI.

—“Ita instituta erat cantio, ut ex duobus choris, “altero singulis versiculis præcinente, alter perpetuo “subjungeret versiculum priori aliquo modo res- “spondentem. Cujus rei exemplum est in noto “illo disticho :

הודו ליהוה כי טוב

כי לעולם חסדו

“quod sacerdotes et levitas ad præscriptum Davidis “alternis choris cecinisse nos docet Ezra, sicuti “colligere etiam licet ex illo psalmo, in quo pos- “terior versiculus, ab altero choro cantatus, per- “petuam επωδην facit.” Lowth de Sacra Poësi Prælect. xix. pag. 178.

Verse 1. *Surely his mercy.*] כי seems here to be an affirmative

affirmative particle, and to signify the same with the Latin *certè* or *omnino*.

Verse 4. *To him who alone performeth.*] It is evident here, from the grammatical construction, that the intercalary line *Surely his mercy is eternal* must have been sung by other fingers, answering him, who sung *Pay homage to the Lord of Lords*. For the construction of the two lines

חודו לאדני האדנים  
לעשה נפלאות גדלות לברו

is evidently connected.

Verse 9. *For the regulation of the night.*] A large number of copies have לממשלות instead of לממשלות, and the authors of the antient versions appear to have read הלילה instead of בלילה.

Verse 16. *And made the water.*] A distich is here preserved by the Arabic version, which does not appear in any of the other versions, nor in the Targum, nor in the original.

Verse 25. *Who giveth.*] Above twenty-five copies have נתן the participle active instead of נתן the verb. 'O נַתַּן, Septuagint. "Alius, ὁ δὲ δίδωμι, qui dat." Nobilii not in Septuag.

Verse 26. *Pay homage, עבד.*] This is another distich, which is preserved only in the Arabic version; but it seems to be genuine, for it is perfectly parallel to the preceding one.

## CXXXVII.

Verse 3. *Captors.*] Ἀπαγοίης ἡμᾶς, Septuagint. The word תולינו seems to be the Chaldee dialect for שולינו, and the verb שלל signifies *to take as a booty, spoil or prey*, Ezekiel xxvi. 12.

Verse 5. *Forget me.*] The Syriac translator appears to have read תשכחני ימיני.

Verse 8. *Despoiling.*] An edition of the psalms printed A. D. 1477. has השחדה which is the active participle, and that reading is confirmed by the Syriac rendering “deprædatrix,” and by the Targum.

## CXXXVIII.

Verse 1. *I will praise thee, O Jehovah.*] Eight copies and the Septuagint, Arabic, Vulgate and Æthiopic versions add ידוה after אחד.

*In opposition to.*] נגד contra, Eccl. iv. 12. & I. Reg. xxi. 10. Noldius.

Verse 2. *Thy name.*] שמך and אמרתך seem to be two various readings, both of which have been in-

ferted by the transcribers: **אמרתך** is omitted in one manuscript, and by the Septuagint, Arabic, Vulgate and Æthiopic versions.

Verse 5. *Concerning the ways.*] Glorificent vias Domini, Syriac. **ב** de Leviticus v. 21. Deuter. iii. 26. Noldius.

Verse 6. *And he bringeth evil.*] Et superbos de coelis longinquis deprimet, Targum. Many copies have **ונבה** instead of **ונבה**, and the Targumist's rendering deprimet suggests the reading **ירע** malo afficiet, instead of **ירע** novit *knoweth*.

Verse 8. *Is kind.*] The Septuagint, Vulgate and Targum suggest the reading **יגמל** instead of **יגמל**. The verb **גמל** is used in this sense Psalm xiii. 6. Isaiah lxiii. 7.

## CXXXIX.

Verse 1. *Knowest me.*] The antient versions supply the pronoun.

Verse 3. *Thou sittest.*] “ **זרית** This verb hath not “ elsewhere the sense of encompassing, unless it be “ II. Sam. xxii. 40. where probably **זריתי** should be “ **תאורני** as in the corresponding psalm. *Winnowing* “ would sound uncouth. But Mudge hath hit on “ the

“the word *sistest*, which, though an idea somewhat different, suits very well.” Archbshiop Secker’s note on this place, printed with Mr. Merrick’s version.

Verse 3. *Foreseest.*] *Και πασας τας εδους μου ηροιδες*, Septuagint.

Verse 5. *The past and the future.*] Thus the Septuagint and the Syriac render the passage. The division of the text into the modern kind of verses has misled the English translators of the Bible.

*Thou didst form me.*] The authors of the Arabic, Syriac, Septuagint, Vulgate and Æthiopic versions read *יצרני* instead of *צורני*.

Verse 6. *This wonderful.*] “Houbigant’s proposal to prefix the ה at the end of verse 5. to the first word of this and read *הפליאת* is ingenious.” Archbishop Secker’s note on this place, printed with Mr. Merrick’s version.

Verse 9. *I lift my wings.*] “Mihi non satisfacit commatis noni vulgo jam recepta interpretatio, quasi exprimeretur motus continuus ab oriente in occidentem, ejusque motus velocitas cum radiorum solis velocitate compararetur. Videntur mihi hujusce distichi, plane sicut prioris, duo membra inter se opponi, non esse alterum alteri consequens; transitum duplicem exprimi, unum ad orientem, ad occidentem alterum; fugæ denique longinquitatem, non celeritatem motus  
“amplificari.

“amplificari. Ita Theodoret. in loc. Ὁρῶντας

“ἀναβόλαις ἐκαλεσσε, δυσμας δε της θαλαττης ται ἐσχαλα.

“Τῷ γὰρ ὑψει και τῷ βαθει το μηκος και το πλαϊος

“προσεθηκε, διδασκων το της θειας φυσικης ἀπεργραφον.

“In voce כנפי est ἡ pronomen suffixum; sic LXX.

“Syr. Vulg.” Lowth de Sacra Poësi Hebræorum

Prælect. xvi. pag. 148. not. 2.

Or if,] Five copies have ומשכנה instead of  
משכנה.

Verse 12. *As bright as.*] Tenebrosumque ut  
lucidum, Syriac. The particle כ is used in much  
the same manner Genesis xviii. 25.

The ה at the end of כחשכה and כאורה is part of  
the feminine substantives חשכה and אורה.

Verse 13. *Thou didst form.*] Tu condidisti renes  
meos, Syriac. Perhaps we should read כי אתה קרית  
כליותי Tu formasti renes meos, Æthiopic. Compegisti  
renes meos, Arabic.

Verse 14. *Thou art dreadfully wonderful.*] Ὁ  
φοβερώς ἐθαυμασώμενος, Septuagint. Perhaps instead  
of נפליתי we should read נפליית or יהיה נפליית. Many  
instances of corruptions in the text, arising from the  
word יהיה having been expressed by י in manu-  
scripts, might easily be produced.

Verse 15. *Though I were made.*] אשר Quamvis,  
quanquam, Num. xii. 11. Eccl. viii. 12.

Verse 16. *They were united.*] “The last clause,  
“dum nondum esset unio inter eos.” Dr. Kennicott’s

note on this verse in his Remarks on Select Passages in the Old Testament.

Verse 18. *Thou hast cut off, O Jehovah.*] Instead of וקצית I have presumed to read וקצית. I apprehend, that וקצית being written contractedly [thus"] has given rise to the reading at present in the text.

*Mine enemies from thy people.*] One copy has ונעמי, which seems to suggest the reading ערי inimicos meos. The same word with the pronominal suffix of the second person is to be found Micah v. 14. Instead of עמך I read עמך. The connection of the context seems to me to require these corrections, that this line may be parallel to the two next.

Verse 19. *O God.*] Instead of אלה one manuscript has אלה.

Verse 20. *Wicked purposes.*] מומה consilium malum, malitia, scelus, Prov. xii. 2. Leigh's Critica Sacra.

*And made light of.*] Et sumpserunt in vanitatem, Syriac. All the other antient versions also render the place, as if נשאו were the word in the text instead of נשאו. Following the Syriac version I read נשאו.

*Thy testimonies.*] Several copies have עריך instead of עריך. The true reading seems to me to be עריך.

I apprehend, that ימרוך in the first line of this verse

verse is derived from *מִן* exacerbare, *to provoke to anger*. Ἀνίστασαι, Aquila; ἐρίσῃ σοι, Theodotio; παρῃσιν ὅτι ἐν κακοῦ βλάσφημα, Quinta editio. See Nobilii not. in Septuag.

Verse 24. *Idolatrous way.*] “ עַבְדְּךָ דִּרְךָ *via idoli*, “ the worship of idols here opposed to עַבְדְּךָ דִּרְךָ the “ way, which was to continue for ever, the worship “ of the one true God.” Dr. Kennicott’s note on this place in his Remarks on Select Passages of the Old Testament.

*Thy way.*] Per viam tuam sempiternam, Syriac. Therefore I supply the pronoun and read דִּרְךָךְ.

CXL.

Verse 3. *All the day.*] Ὅλην τὴν ἡμέραν, Septuagint. Tota die, Arabic. Totaque die, Syriac. Therefore I read דִּיּוֹם instead of יוֹם.

Verse 6. *For my feet.*] Καὶ σπονδίας διετίνας παγιδεύς τοῖς ποσὶ μου, ἔχονμένα τρίβον σκάνδαλον ἐτίθηκέν μοι, Septuagint. It seems, that לִרְגְלִי has been dropped out of the text in transcribing.

Verse 9. *To fail.*] It seems to me, that סִלַּח is not rightly placed. I read thus:

וּמִן תִּפֹּק סִלַּח

אֵל דִּיּוֹם דָּאשׁ מִסִּבִּי

A a 2

Archbishop

Archbishop Secker, Bishop Hare, Houbigant, and Dr. Kennicott made nearly the same conjecture.

Verse 10. *Overwhelm them.*] A very large number of copies have יכסמו instead of יכסמו.

Verse 11. *Cast them.*] Καταβαλλεις αυτους, Septuagint. Dejice illos, Arabic. Dejicies eos, Vulgate. Therefore I read תפילם.

Verse 13. *I know.*] Εγνων οτι ποιησει, Septuagint. A large number of copies have תעד, which reading is supported by all the antient versions and the Targum.

## CXLI.

Verse 4. *Let not mine heart incline.*] Ut non deflectat cor meum, Syriac.

*Dainties.*] The eating of meats forbidden by the law of Moses seems to have made a part of the idolatrous ceremonies of the apostates among the Jews. See Isaiah lxvi. 17.

Perhaps also anointing themselves with some particular kinds of oil might have been another part of their rites.

Verse 5. *The oil of the impious.*] Έλαιον δε αμαρτωλων μη λιπανω την κεφαλην μου, Septuagint; and all the  
other

other versions in the Polyglott suggest the same reading, ושמן רשע.

*My prayer.*] The vau in ותפלתי seems to have been inserted improperly.

Verse 6. *The words of Jehovah.*] Instead of אמרי I apprehend we should read אמרי ידוה or אמרי ידוה.

Verse 7. *Cut in pieces and broken.*] I take the participles פלח and בקע to be passive.

*Their bones.*] Ossa eorum, Syriac and Arabic. Therefore I read עצמות.

CXLII.

Verse 4. *Thou knowest.*] The copulative (which in the English Bible is rendered *then*) is omitted in three copies, and in the Syriac and Arabic versions.

Verse 5. *Looking to the right.*] Perhaps instead of הביט we should read מביט the participle of the Hiphil conjugation, and construe ראה also as a participle.

Michaëlis inserts שמאל and reads thus :

וראה שמאל ואין לי מכיר אבד מנוס ממני

Verse 8. *Thou art favourable unto me.*] כי תגמל עלי Quoniam reddes retributionem bonam mihi, Targum. 'Ος ἀν' εὐεργεσιῶν μου, Theodoretus ex Symmacho. See Nobilii not. in Septuag.

## CXLIII.

Verse 6. *In a parched country.*] More than twenty copies have בארץ in terrâ, instead of כארץ sicut terra.

*Thirsteth for thee.*] Sicut terra deserta sitit tibi, Æthiopic. Perhaps the word צמאה may have been dropped out of the text.

Verse 9. *I flee.*] One manuscript has חסיתי *I trust*; but the reading, supported by the Septuagint, Æthiopic and Arabic versions, is נסתי confugi, which is also the reading in one manuscript. The Vulgate has speravi. There is a mistake here in the Variæ Lectiones of De Rossi.

Verse 10. *In rectitude.*] עוֹלָם עוֹלָם, Septuagint. Four copies have במשור instead of ממשור; probably במשור may be the true reading.

## CXLIV.

Verse 2. *Mine asylum.*] Refugium meum, Syriac. Perhaps instead of חסדי we should read מחס or מחסתי. One copy has חסתי.

*That*

*That subdueth.*] One manuscript, written in the twelfth century of our æra, has וְיָרִיד. Perhaps the true reading may be וְיָרִיד and there may be an ellipsis of the relative וְיָרִיד.

*Peoples.*] Above forty copies have וְיָרִיד populos, instead of וְיָרִיד populum meum. Qui subjugavit populos mihi, Syriac. Qui subicit populos sub me, Targum.

*Verse 5. That dost bend.*] The ancient versions render וְיָרִיד, וְיָרִיד, וְיָרִיד and וְיָרִיד as imperatives in the Polyglott. But I rather take them to be participles. “Inclina] Chrysostomus: alius κατακλινας οὐρανους καὶ καταβαίνων, καὶ καταβαίνων τῶν ὀρέων ἐπισημαίνων.” *Syriac*, cum inclinasses tu cœlos, et descendisses, et “tetigisses montes, fumaverunt.” Nobili not. in Septuag.

*Verse 10. Thou that givest.*] וְיָרִיד and וְיָרִיד are participles in the vocative case, and are so rendered by the Arabic translator.

*Thy servant.*] Servum tuum, Targum and Syriac. A manuscript, written A. D. 1296, has וְיָרִיד.

The verses in the Hebrew text seem to be ill divided from each other here. In the Arabic version the eleventh verse begins from the word מִן הַחֶרֶב from the sword.

*Verse 12. As the carved corners.*] *As* ὡς ὁμοιωμαὶ γὰρ κατακλινας περικεκοσμημένοι ὡς ὁμοιωμαὶ γὰρ. Septuagint. In the description of the sanctuary, or holy of

holies, or oracle built by Solomon in the temple [I. Kings vi.] we are told, that “ he carved all the walls  
 “ of the house round about with carved figures of  
 “ cherubims and palm trees and open flowers, with-  
 “ in and without, and the floor of the house he  
 “ overlaid with gold within and without.” The  
 corners therefore of the building of the sanctuary  
 were highly ornamented *with carving*; and the  
 wishing any one to be as beautiful as they were, was  
 the utmost stretch of the fancy of an Hebrew poet.  
 “ Etenim nihil in rerum naturâ æquè comparatum  
 “ est ad sublimitatem, ac conceptus ex adyto de-  
 “ prompti; ita animum humanum subita percellit  
 “ admiratio cum ei obversatur augusta religionis  
 “ species.” Lowth de Sacra Poësi Hebræorum  
 Prælect. viii.

Verse 13. *In our open pastures.*] So Michaëlis  
 renders the word. See Job v. 10. where the word  
 חֲצוֹת is translated *fields* in the English Bible.

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 CXLV.

Verse 1. *O God, and my king.*] More than fifty ma-  
 nuscripts have אֱלֹהִים instead of אֱלֹהֵינוּ. Probably אֱלֹהֵינוּ  
 may be the right reading, as the Septuagint is  
 ο θεος μας, βασιλευς μας, and the Æthiopic is rex meus  
 et Deus meus.

Verse

Verse 5. *They shall speak of.*] “I read at the end  
“of the first clause **ידברו** and of the second **ישירו** on  
“the authority of the versions.” Dr. Kennicott’s  
note on this place in his *Remarks on Select Passages*  
in the Old Testament.

Verse 6. *They shall discourse.*] **Την μεγαλοσύνην σου**  
**διηγούμενοι**, Septuagint. Perhaps therefore we should  
read thus **יספרונה**, and **ונדולתך**, as the Vulgate and Tar-  
gum are in favour of this reading, and several manu-  
scripts have **ונדולתך**.

Verse 14. *Jehovah is immutable.*] This distich is  
preserved in the Septuagint, Syriac, Arabic, Vul-  
gate and Æthiopic versions, and it is added at the  
bottom of the page in one manuscript collated by  
Dr. Kennicott.

**נאמן ידוה בכל דבריו**

**וחסיד בכל מעשיו**

But the Æthiopic and Syriac suggest reading  
**וזקד** in the last line, instead of **וחסיד**.

Verse 15. *That giveth.*] **נורו** and **פורח** and **משובע**  
are participles.

This psalm is alphabetical, and it seems also to  
be of the responsive kind, Jehovah being some-  
times addressed in the *second* person, and sometimes  
spoken of in the *third* in it.

CXLVI.

Verse 4. *His designs.*] *Machinationes ejus*, Targum. Instead of עֲשׂוֹתָיו I read עֲשׂוֹתָיו. The word לעֲשׂוֹתָיו occurs Job xii. 5.

Verse 8. *Release*th.] Perhaps, instead of מִתִּיר the Hiphil participle from נִיר, we should rather read יִיר, for the Septuagint has λυει.

CXLVII.

Verse 1. *Halleluiab.*] I apprehend, that this should be placed as a title at the beginning of this psalm, rather than at the conclusion of the preceding one. For in the Septuagint it is entitled ΑΛΛΗΛΟΥΙΑ, Ἀγγαλι καὶ Ζαχαρίας.

*Sing of our God.*] An edition, printed A. D. 1566, has וְסִיר instead of וְסִירָה, which confirms a conjecture made by Bishop Hare.

*To the just.*] Bishop Hare supplies לְיֹשֵׁרִים here, from a comparison of this passage with Psalm xxxiii. 1.

Verse 8. *On the mountains.*] The Septuagint, Arabic, Vulgate and Æthiopic versions insert a line here:

וְעָשָׂב לְעִבְדַּת אָדָם

which

which occurs after this line, Psalm civ. 14. But I do not think it ought to be inserted here; for in this place it hurts the connection of the sense, whereas in the hundred and fourth Psalm it helps the connection.

Verse 10. *In the strength of the horse.*] It seems to have been a notion among the idolatrous Jews, that the false deities, they worshipped, were pleased with having horses and chariots dedicated to them. Some traces of this are to be found II. Kings xxxiii. 11. Perhaps they might also have instituted races of men on foot to the honour of some of their idols, as the Greeks and Romans did; and the psalmist may be pointing out here, the contrast between the things, that were supposed to be grateful to these false Gods, and that which pleased Jehovah.

Verse 12. *Celebrate.*] In the Septuagint, Syriac and Arabic versions, this psalm is divided into two, the last of which commences at this place.

Verse 15. *Even to the earth.*] I have ventured to read ארץ עד instead of עד ארץ.

Verse 17. *In small pieces.*] I think we should read כפתים instead of נפתים. The hail is here spoken of, which is *small pieces of ice*.

CXLVIII.

Verse 1. *Amidst the heavens.*] כן inter, Joel i. 12. I. Paralip. xi. 25. Noldius.

Verse 5. *Let them praise.*] From the change of the person of the verb in the fifth and sixth verses, and in the thirteenth and fourteenth, it seems, that the psalm is of the responsive kind.

Verse 6. *Giving.*] I take נתן to be a participle, and יעברך to be of the Niphal conjugation.

Verse 7. *Whales.*] Ceti et omnes abyssi, Targum

Verse 14. *The horn of his people.*] I take this to be the end of this psalm, and that the words, which follow, are the title of the next psalm. The Septuagint renders them as though they were somewhat of that kind. Ἰμνος ποιῶ τοῖς ὁσίοις αὐτοῦ, τοῖς υἱοῖς Ἰσραὴλ, λαῶ ἐγγύζοντι αὐτῷ. Instead of חסדיו I have ventured to read חסדיו חסדיו. I take the word עם to be a preposition signifying *in*, which sense it sometimes has, as may be seen Psalm cxx. 5. Ezra i. 11. The word קרב signifies *battle, conflict, combat*, II. Sam. xvii. 11. Psalm lxxviii. 9. Perhaps we should read קרבות, which occurs Psalm lxviii. 31.

### CXLIX.

In the notes on the sixtieth Psalm I have supposed that to have been an ode sung by the armies of Israel, as they advanced to fight against the Syrians

at

at Helam. This seems to be another of those compositions, which

mares animos in Martia bella

Verfibus exacuit.

For the sixth, seventh, and eighth verses shew, that it is a song of battle.

That the Jews were wont to sing the praises of God, as they advanced to combat, may be seen in the books of the Macchabees. II. Macchabees xiii. 15. "Having given the watch word to them that were about him, *Victory is of God*, with the most valiant and choice young men he went into the king's tent by night:" and again II. Macchabees xv. 26. "Then Nicanor, and they that were with him, came forward with trumpets and songs. But Judas and his company encountered the enemies with invocation and prayer."

Verse 4. *Glorious.*] "פאר glorificavit, Esai. lv. 5." Leigh's Critica Sacra.

Verse 5. *Upon their sophas.*] "And sing where friends sit together a joyful song, i. e. on the sofa in the divan." Michaëlis. But I think there is some doubt, whether מִשְׁכָּב signifies a *sopha* in a *divan*. I am rather inclined to think, that מִטָּה is the word for that. See Ezekiel xxiii. 41. Esther vii. 8. and Amos iii. 12.

Verse 9. *The vengeance, that is written.*] See Deuter. vii. 1. 2.

## CL.

“Thirteen acclamations of praise (halleluiah reckoned) according to the number of the tribes (Levi, Ephraim and Manasseh making three) one for each.” Michaëlis.

In my own opinion *Halleluiah* is a title put to the psalm. The first ten lines were sung by a single voice, and the last line by a chorus: for it is observable, that in the first ten lines the verb *הללו* is the second person plural; in the eleventh the verb *הלל* is of the third person singular.

Further, the Syriac version says, that the psalm has eleven lines.

Lastly, the tribes of Israel were not reckoned to be thirteen, but twelve. See Joshua iv. 2. I. Kings xviii. 31. and Joshua iii. 12.

Verse 5. *Cymbals well tuned*] *Κυμβαλοῖς ἑνῆχοις*, Septuagint. *Fidibus dulcisonis*, Arabic.

*Halleluiah* at the end seems to me to be the corollary of the transcribers on coming to the end of this last book of the psalms.

A Collation of the Numbers of the Verses, that each Psalm is said by the ARABIC and SYRIAC VERSIONS to contain, with the Numbers of the Verses into which each Psalm is divided in the ENGLISH BIBLE; to which is added an Account of the Numbers of the Lines into which each Psalm is divided in this Work, and in Dr. KENNICOTT'S HEBREW BIBLE, and in GRAVE'S EDITION OF THE SEPTUAGINT.

| Psalm | Verses in the English Bible. | Verses according to the Syriac Version. | Verses according to the Arabic Version. | Lines in this work. | Lines in Dr. Kennicott's Hebrew Bible. | Lines in Grave's Septuagint. |
|-------|------------------------------|---|---|---------------------|--|------------------------------|
| 1 has | 6                            | 14                                      | 15                                      | 15                  | 16                                     | 15                           |
| 2     | 12                           | 28                                      | 27                                      | 28                  | 29                                     | 27                           |
| 3     | 8                            | 17                                      | 15                                      | 17                  | 17                                     | 15                           |
| 4     | 8                            | 20                                      | 15                                      | 18                  | 19                                     | 16                           |
| 5     | 12                           | 27                                      | 23                                      | 27                  | 27                                     | 30                           |
| 6     | 10                           | 27                                      | 21                                      | 21                  | 21                                     | 21                           |
| 7     | 17                           | 27                                      | 35                                      | 37                  | 38                                     | 37                           |
| 8     | 9                            | 18                                      | 17                                      | 18                  | 20                                     | 18                           |
| 9     | 20                           | 42                                      | 82                                      | 40                  | 40                                     | 82                           |
| 10    | 18                           | 38                                      |   | 36                  | 41                                     |                              |
| 11    | 7                            | 18                                      | 17                                      | 18                  | 18                                     | 17                           |
| 12    | 8                            | 19                                      | 17                                      | 20                  | 19                                     | 20                           |
| 13    | 6                            | 12                                      | 13                                      | 13                  | 12                                     | 14                           |
| 14    | 7                            | 14                                      | 24                                      | 15                  | 19                                     | 17                           |
| 15    | 5                            | 13                                      | 13                                      | 13                  | 13                                     | 13                           |
| 16    | 11                           | 23                                      | 23                                      | 24                  | 23                                     | 24                           |
| 17    | 15                           | 34                                      | 33                                      | 32                  | 32                                     | 34                           |
| 18    | 50                           | 106                                     | 111                                     | 111                 | 114                                    | 115                          |

| Pſalm  | Verſes in the<br>English Bible. | Verſes according<br>to the Syriac<br>Verſion. | Verſes according<br>to the Arabic<br>Verſion. | Lines in this<br>work. | Lines in<br>Dr. Kennicott's<br>Hebrew Bible. | Lines in Grabe's<br>Septuagint. |
|--------|---------------------------------|---|---|------------------------|--|---------------------------------|
| 19 has | 14                              | 32  | 31  | 33                     | 32   | 31                              |
| 20     | 9                               | 20  | 20  | 20                     | 21   | 20                              |
| 21     | 13                              | 27  | 27  | 27                     | 27   | 26                              |
| 22     | 31                              | 67  | 64  | 68                     | 64   | 66                              |
| 23     | 6                               | 17  | 12  | 12                     | 12   | 15                              |
| 24     | 10                              | 24  | 24  | 23                     | 24   | 24                              |
| 25     | 22                              | 45  | 42  | 43                     | 45   | 44                              |
| 26     | 12                              | 24  | 20  | 24                     | 25   | 24                              |
| 27     | 14                              | 38  | 35  | 34                     | 34   | 33                              |
| 28     | 9                               | 28  | 25  | 26                     | 16   | 25                              |
| 29     | 11                              | 24  | 22  | 23                     | 23   | 24                              |
| 30     | 12                              | 25  | 27  | 27                     | 23   | 24                              |
| 31     | 24                              | 49  | 55  | 58                     | 54   | 62                              |
| 32     | 11                              | 24  | 23  | 23                     | 26   | 26                              |
| 33     | 22                              | 45  | 44  | 46                     | 44   | 44                              |
| 34     | 22                              | 43  | 40  | 43                     | 43   | 42                              |
| 35     | 28                              | 61  | 59  | 61                     | 63   | 62                              |
| 36     | 12                              | 24  | 26  | 26                     | 27   | 26                              |
| 37     | 40                              | 49  | 27  | 89                     | 87   | 88                              |
| 38     | 22                              | 42  | 44  | 43                     | 43   | 44                              |
| 39     | 13                              | 32  | 29  | 32                     | 34   | 34                              |
| 40     | 17                              | 45  | 37  | 39                     | 39   | 45                              |
| 41     | 13                              | 28  | 26  | 26                     | 25   | 25                              |
| 42     | 11                              | 28  | 22  | 28                     | 27   | 30                              |
| 43     | 5                               | 14  | 12  | 14                     | 12   | 15                              |
| 44     | 26                              | 35  | 50  | 54                     | 55   | 58                              |
| 45     | 17                              | 41  | 47  | 41                     | 40   | 41                              |
| 46     | 11                              | 23  | 20  | 23                     | 23   | 23                              |
| 47     | 9                               | 10  | 27  | 11                     | 19   | 16                              |
| 48     | 14                              | 28  | 29  | 29                     | 19   | 29                              |

| Pſalm  | Verſes in the<br>English Bible. | Verſes according<br>to the Syriac<br>Verſion. | Verſes according<br>to the Arabic<br>Verſion. | Lines in this<br>work. | Lines in<br>Dr. Kennicott's<br>Hebrew Bible. | Lines in Grabe's<br>Septuagint. |
|--------|---------------------------------|---|---|------------------------|--|---------------------------------|
| 49 has | 20                              | 46  | 40  | 45                     | 44   | 43                              |
| 50     | 23                              | 40  | 47  | 49                     | 51   | 50                              |
| 51     | 19                              | 41  | 22  | 41                     | 41   | 38                              |
| 52     | 9                               | 21  | 19  | 18                     | 19   | 20                              |
| 53     | 6                               | 16  | 15  | 16                     | 20   | 16                              |
| 54     | 7                               | 13  | 14  | 14                     | 15   | 15                              |
| 55     | 23                              | 49  | 43  | 49                     | 59   | 45                              |
| 56     | 13                              | 24  | 24  | 24                     | 28   | 26                              |
| 57     | 11                              | 29  | 25  | 29                     | 28   | 28                              |
| 58     | 11                              | 22  | 22  | 22                     | 22   | 22                              |
| 59     | 17                              | 41  | 37  | 40                     | 42   | 38                              |
| 60     | 12                              | 26  | 24  | 23                     | 27   | 27                              |
| 61     | 8                               | 16  | 26  | 14                     | 17   | 16                              |
| 62     | 12                              | 21  | 24  | 25                     | 30   | 29                              |
| 63     | 11                              | 25  | 20  | 25                     | 25   | 25                              |
| 64     | 10                              | 24  | 29  | 24                     | 22   | 24                              |
| 65     | 13                              | 32  | 30  | 30                     | 26   | 33                              |
| 66     | 20                              | 42  | 39  | 40                     | 44   | 40                              |
| 67     | 7                               | 15  | 15  | 13                     | 15   | 15                              |
| 68     | 35                              | 42  | 80  | 80                     | 83   | 84                              |
| 69     | 36                              | 42  | 75  | 74                     | 76   | 77                              |
| 70     | 5                               | 42  | 10  | 10                     | 10   | 11                              |
| 71     | 24                              | 50  | 100   | 52                     | 65   | 55                              |
| 72     | 20                              | 45  | 42  | 38                     | 39   | 38                              |
| 73     | 28                              | 21  | 50  | 54                     | 57   | 56                              |
| 74     | 23                              | 47  | 45  | 46                     | 48   | 47                              |
| 75     | 10                              | 22  | 20  | 21                     | 22   | 22                              |
| 76     | 12                              | 22  | 24  | 21                     | 23   | 24                              |
| 77     | 20                              | 42  | 43  | 44                     | 45   | 41                              |
| 78     | 72                              | 161   | 157   | 160                    | 160  | 159                             |

| Psalm  | Verſes in the<br>English Bible. | Verſes according<br>to the Syriac<br>Verſion. | Verſes according<br>to the Arabic<br>Verſion. | Lines in this<br>work. | Lines in<br>Dr. Kennicott's<br>Hebrew Bible. | Lines in Grabe's<br>Septuagint. |
|--------|---------------------------------|---|---|------------------------|--|---------------------------------|
| 79 has | 13                              | 29  | 29  | 30                     | 29   | 31                              |
| 80     | 19                              | 51  | 38  | 40                     | 42   | 39                              |
| 81     | 16                              | 35  | 35  | 35                     | 35   | 35                              |
| 82     | 8                               | 16  | 26  | 16                     | 17   | 15                              |
| 83     | 18                              | 34  | 34  | 34                     | 36   | 35                              |
| 84     | 12                              | 29  | 26  | 28                     | 23   | 26                              |
| 85     | 13                              | 25  | 27  | 26                     | 28   | 28                              |
| 86     | 17                              | 33  | 34  | 34                     | 36   | 37                              |
| 87     | 7                               | 13  | 10  | 11                     | 16   | 11                              |
| 88     | 18                              | 40  | 38  | 40                     | 40   | 38                              |
| 89     | 52                              | 23  | 102   | 101                    | 104  | 101                             |
| 90     | 17                              | 37  | 38  | 38                     | 37   | 38                              |
| 91     | 16                              | 35  | 34  | 34                     | 34   | 33                              |
| 92     | 15                              | 32  | 29  | 31                     | 31   | 28                              |
| 93     | 5                               | 14  | 13  | 14                     | 14   | 14                              |
| 94     | 23                              | 47  | 45  | 46                     | 47   | 44                              |
| 95     | 11                              | 26  | 24  | 26                     | 24   | 24                              |
| 96     | 13                              | 29  | 29  | 29                     | 29   | 29                              |
| 97     | 12                              | 27  | 27  | 27                     | 28   | 27                              |
| 98     | 9                               | 23  | 22  | 23                     | 21   | 22                              |
| 99     | 9                               | 24  | 22  | 22                     | 23   | 24                              |
| 100    | 5                               | 14  | 10  | 13                     | 11   | 11                              |
| 101    | 8                               | 17  | 16  | 16                     | 14   | 17                              |
| 102    | 28                              | 26  | 55  | 56                     | 56   | 55                              |
| 103    | 22                              | 47  | 46  | 47                     | 48   | 47                              |
| 104    | 35                              | 78  | 78  | 79                     | 78   | 78                              |
| 105    | 45                              | 91  | 88  | 90                     | 91   | 90                              |
| 106    | 48                              | 104   | 94  | 101                    | 103  | 104                             |
| 107    | 43                              | 86  | 85  | 89                     | 86   | 88                              |
| 108    | 13                              | 29  | 28  | 27                     | 29   | 29                              |

| Pſalm   | Verſes in the<br>English Bible. | Verſes according<br>to the Syriac<br>Verſion. | Verſes according<br>to the Arabic<br>Verſion. | Lines in this<br>work. | Lines in<br>Dr. Kennicott's<br>Hebrew Bible. | Lines in Grabe's<br>Septuagint. |
|---------|---------------------------------|---|---|------------------------|--|---------------------------------|
| 109 has | 31                              | 64  | 61  | 64                     | 64   | 64                              |
| 110     | 7                               | 15  | 14  | 15                     | 15   | 15                              |
| 111     | 10                              | 21  | 21  | 22                     | 22   | 21                              |
| 112     | 10                              | 22  | 22  | 22                     | 22   | 23                              |
| 113     | 9                               | 10  | 16  | 17                     | 18   | 18                              |
| 114     | 8                               | } 52  | } 54  | 17                     | 16   | } 55                            |
| 115     | 18                              |   |   | 37                     | 39   |                                 |
| 116     | 19                              | 18  | 16  | 35                     | 41   | { 19<br>18                      |
| 117     | 2                               | 4   | 4   | 4                      | 4  | 5                               |
| 118     | 29                              | 64  | 34  | 61                     | 60   | 60                              |
| 119     | 176                             | 345   | 170   | 345                    | 352  | 330                             |
| 120     | 7                               | 15  | 8   | 15                     | 14   | 11                              |
| 121     | 8                               | 10  | 10  | 13                     | 10   | 13                              |
| 122     | 9                               | 19  | 15  | 17                     | 11   | 18                              |
| 123     | 4                               | 10  | 8   | 10                     | 7  | 11                              |
| 124     | 8                               | 15  | 13  | 14                     | 9  | 15                              |
| 125     | 5                               | 14  | 8   | 10                     | 8  | 14                              |
| 126     | 6                               | 15  | 10  | 12                     | 8  | 15                              |
| 127     | 5                               | 14  | 13  | 13                     | 14   | 14                              |
| 128     | 6                               | 14  | 10  | 14                     | 8  | 14                              |
| 129     | 8                               | 13  | 13  | 14                     | 17   | 13                              |
| 130     | 8                               | 16  | 10  | 15                     | 10   | 16                              |
| 131     | 3                               | 5   | 8   | 8                      | 5  | 9                               |
| 132     | 18                              | 37  | 32  | 37                     | 39   | 38                              |
| 133     | 3                               | 8   | 7   | 5                      | 8  | 8                               |
| 134     | 3                               | 8   | 5   | 5                      | 4  | 8                               |
| 135     | 21                              | 45  | 45  | 45                     | 45   | 49                              |
| 136     | 26                              | 56  | 28  | 56                     | 52   | 52                              |
| 137     | 9                               | 16  | 15  | 16                     | 14   | 16                              |

| Pſalm   | Verſes in the<br>English Bible. | Verſes according<br>to the Syriac<br>Verſion. | Verſes according<br>to the Arabic<br>Verſion. | Lines in this<br>work. | Lines in<br>Dr. Kennicott's<br>Hebrew Bible. | Lines in Græc's<br>Septuagint. |
|---------|---------------------------------|---|---|------------------------|--|--------------------------------|
| 138 has | 8                               | 21  | 20  | 20                     | 20   | 20                             |
| 139     | 24                              | 46  | 46  | 47                     | 51   | 48                             |
| 140     | 13                              | 26  | 37  | 28                     | 27   | 28                             |
| 141     | 10                              | 21  | 23  | 23                     | 23   | 23                             |
| 142     | 7                               | 25  | 13  | 17                     | 23   | 20                             |
| 143     | 12                              | 32  | 28  | 31                     | 32   | 30                             |
| 144     | 15                              | 38  | 34  | 38                     | 35   | 36                             |
| 145     | 21                              | 42  | 47  | 44                     | 42   | 45                             |
| 146     | 10                              | 23  | 20  | 24                     | 23   | 22                             |
| 147     | 20                              | { 24<br>18 }                                  | { 24<br>8 }                                   | 42                     | 41   | { 22<br>18 }                   |
| 148     | 14                              | 31  | 29  | 28                     | 30   | 31                             |
| 149     | 9                               | 18  | 8   | 18                     | 18   | 18                             |
| 150     | 6                               | 11  | 8   | 11                     | 11   | 12                             |

A Table of those passages in the Psalms which are  
cited in the New Testament.

| Pfalm   | verse |                        |
|---------|-------|------------------------|
| II.     | 1. 2. | cited Acts iv. 25. 26. |
| II.     | 7.    | Acts xiii. 33.         |
| II.     | 9.    | Revelations ii. 27.    |
| V.      | 10.   | Romans iii. 13.        |
| VIII.   | 3.    | Matthew xxi. 16.       |
| VIII.   | 5.    | Hebrews ii. 6.         |
| VIII.   | 6.    | 1 Corinth. xv. 27.     |
| X.      | 7.    | Romans iii. 14.        |
| XIV.    | 1.    | Romans iii. 10.        |
| XVI.    | 8.    | Acts ii. 25.           |
| XVIII.  | 50.   | Romans xv. 9.          |
| XIX.    | 5.    | Romans x. 18.          |
| XXII.   | 2.    | Matthew xxvii. 46.     |
| XXII.   | 19.   | Matthew xxvii. 35.     |
|         |       | John xix. 24.          |
| XXII.   | 23.   | Hebrews ii. 12.        |
| XXIV.   | 1.    | 1 Corinth. x. 26.      |
| XXXII.  | 1. 2. | Romans iv. 7. 8.       |
| XXXIV.  | 13.   | 1 Peter iii. 10.       |
| XXXV.   | 19.   | John xv. 25.           |
| XXXVI.  | 2.    | Romans iii. 18.        |
| XL.     | 7.    | Hebrews x. 5.          |
| XLI.    | 9.    | John xiii. 18.         |
| XLIV.   | 22.   | Romans viii. 36.       |
| XLV.    | 7. 8. | Hebrews i. 8, 9.       |
| LI.     | 6.    | Romans iii. 4.         |
| LXVIII. | 19.   | Ephesians iv. 8.       |
| LXIX.   | 10.   | Romans xv. 3. John II. |
|         |       | 17.                    |
|         |       | Romans xi. 9. 10.      |

| Pſalm    | verſe   |  |
|----------|---------|--|
| LXIX.    | 26.     | cited Acts i. 20.                              |
| LXXVIII. | 2.      | Matthew xiii. 35.                              |
| LXXVIII. | 24.     | John vi. 31.                                   |
| LXXXII.  | 6.      | John x. 34.                                    |
| LXXXIX.  | 20.     | Acts xiii. 22.                                 |
| XC.      | 1.      | Matthew xxii. 44.                              |
| XCI.     | 11. 12. | Matthew iv. 6.                                 |
| XCIV.    | 11.     | 1 Corinth. iii. 20.                            |
| XCV.     | 7.      | Hebrews iii. 7.                                |
| XCVII.   | 7.      | Hebrews i. 6.                                  |
| XCVIII.  | 22.     | Matthew xxi. 42.                               |
| CII.     | 25.     | Hebrews i. 10.                                 |
| CIV.     | 4.      | Hebrews i. 7.                                  |
| CIX.     | 3.      | John xv. 25.                                   |
| CIX.     | 8.      | Acts i. 20.                                    |
| CX.      | 1.      | Matthew xxii. 44. Mark<br>xii. 30. Luke x. 27. |
| CX.      | 4.      | Hebrews v. 6.                                  |
| CXII.    | 9.      | 2 Corinth. ix. 9.                              |
| CXVI.    | 10.     | 2 Corinth. iv. 13.                             |
| CXVII.   | 1.      | Romans xv. 11.                                 |
| CXVIII.  | 6.      | Hebrews xiii. 6.                               |
| CXVIII.  | 22. 23. | Matthew xxi. 42.                               |
| CXL.     | 4.      | Romans iii. 13.                                |

F I N I S.



E R R A T A.

Vol. I.

- Psalm IX. verse 17. *for* **הִנֵּנִי** *read* **הִנֵּנִי**  
 X. — 6. *for* H *faith* *read* He *faith*  
 — 9. *for* place ; like *read* place like  
 XVIII. — 9. *for* devoured ; *read* devoured,  
 — *for* from it, *read* from it :  
 — 12. *for* him his *read* him, his  
 — 13. *for* fire, *read* fire  
 XXIV. — 6. At the end of this verse add **סלה**  
 — 9. *for* be lifted up *read* be ye lifted up  
 — 10. At the end of this verse add **סלה**  
 XXXV. — 14. *for* like one *read* like as one  
 LXIX. — 5. *for* Those *read* They  
 LXXIII. — 18. *for* places ; *read* places,  
 — *for* station, *read* station ;  
 LXXVIII. — 24. *for* mannah *read* manna  
 LXXIX. — 3. *for* has *read* have  
 LXXXIX. — 46. At the end of this verse add **סלה**  
 XC. — 15. *for* afflicted us. *read* afflicted us,  
 CXIX. — 152. *for* hastst *read* hast.  
 CXLIII. — 6. At the end of this verse add **סלה**  
 — 7. *for* so that *read* so as that

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- Page 7. lines 3. 7. for <sup>ב</sup> read <sup>ב</sup>
17. — 14. for <sup>שגי</sup> <sup>שגי</sup> read <sup>שגי</sup> <sup>שגי</sup>
24. — 10. for <sup>לחום</sup> read <sup>לחום</sup>
27. — 11. for <sup>מסחף</sup> read <sup>מסחף</sup>
30. — 18. dele Sanct. Auguft.
127. — 6. for <sup>עלמח</sup> read <sup>עלמח</sup>
137. — 20. for <sup>דבר</sup> read <sup>דבר</sup>
146. — 10. for <sup>שח</sup> read <sup>שח</sup>
165. — 12. for <sup>אלקאב</sup> read <sup>אלקאב</sup>
197. — 2. for <sup>בזמן</sup> read <sup>בזמן</sup>
219. — 17. for <sup>עס</sup> read <sup>עס</sup>
221. — 26. for had read has
276. — 5. for <sup>אמר</sup> read <sup>אמר</sup>
284. — 6. for instead of <sup>שתחיו</sup> read instead of <sup>שתחיו</sup>
290. — 6. for Bochart read Bocharti
311. — 17. for The use o read The use of
323. — 14. for all antient read all these antient

# A. T. R. P.

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